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NEW
TESTAMENT

The 1917 Scofield Study Bible

Page-by-page Accurate and Authentic Scans

This Version of Scofield had Nothing to do with Westcott & Hort.

F H A Scrivener and John Burgon were also published by Oxford, a historically protestant university. Westcott and Hort, Tischendorf and Nestle entered into alliances documented elsewhere. The KJV and Geneva Bible were based on the accurate Koine Greek Textus Receptus.

20 seconds for Fellow Christians -

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places, strength and the time that they
ask for, in order to be able

to keep working for You. Help them have plenty of gas for
their car, and food to have real strength.

I pray that you would encourage them and
that you protect them physically and
spiritually, and the work & ministry that
they are engaged in. Help *those in this book and help ministry*
to want to know and love you and your Word **more** every day.

I pray *that you would protect them from* the Spiritual
or other Forces that could harm them or their work and projects,
or slow them down. Please help them to find Godly friends who
are eager and able to help. Provide stable transportation
for their consistent use. Give them rest and strength.

And Lord, help
and expedite
their other
projects
also !!!

Remind me to pray for them often as this
will help and encourage them.

Please give them your wisdom and
understanding so they can better follow you,
and I ask you to do all
these things in the name of Jesus, Amen.

THE REVELATION

OF (TO)

ST. JOHN THE DIVINE.

WRITER. The Apostle John (1. 1).

Date. A.D. 96.

Theme. The theme of the Revelation is Jesus Christ (1. 1), presented in a threefold way: (1) As to time: "which is, and which was, and which is to come" (1. 4); (2) as to relationships—to the churches (1. 9-3. 22), to the tribulation (4. 1-19. 21), to the kingdom (20. 1-22. 21); (3) in His offices—High Priest (8. 3-6), Bridegroom (19. 7-9), King-Judge (20. 1-15).

But while Christ is thus the central *theme* of the book, all of the events move toward one consummation, the bringing in of the covenanted kingdom. The key-phrase is the prophetic declaration of the "great voices in heaven" (11. 15), lit. "The world kingdom of our Lord and of his Christ has come." The book is, therefore, a prophecy (1. 3).

The three major *divisions* of Revelation must be clearly held if the interpretation is to be sane and coherent. John was commanded to "write" concerning three classes of "things" (1. 19): I. Things past, "the things which thou hast seen," i.e. the Patmos vision, 1. 1-20. II. Things present, "the things which are," i.e. things then existing—obviously the churches. The temple had been destroyed, the Jews dispersed: the testimony of God had been committed to the churches (1 Tim. 3. 15). Accordingly we have seven messages to seven representative churches, 2. 1-3. 22. It is noteworthy that the church is not mentioned in chapters 5-18. III. Things future, "things which shall be hereafter," lit. "after these," i.e. after the church period ends, 4. 1-22. 21. The third major division, as Erdman (W. J.) has pointed out, falls into a series of six sevens, with five parenthetical passages, making, with the church division, seven sevens. The six sevens are: 1. The seven seals, 4. 1-8. 1. 2. The seven trumpets, 8. 2-11. 19. 3. The seven personages, 12. 1-14. 20. 4. The seven vials (bowls), 15. 1-16. 21. 5. The seven dooms, 17. 1-20. 15. 6. The seven new things, 21. 1-22. 21.

The parenthetical passages are: (I) The Jewish remnant and the tribulation saints, 7. 1-17. (II) The angel, the little book, the two witnesses, 10. 1-11. 14. (III) The Lamb, the Remnant, and the everlasting Gospel, 14. 1-13. (IV) The gathering of the kings at Armageddon, 16. 13-16. (V) The four alleluias in heaven, 19. 1-6. These passages do not advance the prophetic narrative. Looking backward and forward they sum up results accomplished, and speak of results yet to come as if they had already come. In 14. 1, for example, the Lamb and Remnant are seen prophetically on Mount Zion, though they are not actually there till 20. 4-6.

The end of the church period (2.-3.) is left indeterminate. It will end by the fulfilment of 1 Thes. 4. 14-17. Chapters 4.-19. are believed to synchronize with Daniel's Seventieth Week (Dan. 9. 24, note). The great tribulation begins at the middle of the "week," and continues three and a half years (Rev. 11. 3-19. 21). The tribulation is brought to an end by the appearing of the Lord and the battle of Armageddon (Mt. 24. 29, 30; Rev. 19. 11-21). The kingdom follows (Rev. 20. 4, 5); after this the "little season" (Rev. 20. 7-15), and then eternity.

Interpreters of the Revelation should bear in mind two important passages: 1 Pet. 1. 12; 2 Pet. 1. 20, 21. Doubtless much which is designedly obscure to us will be clear to those for whom it was written as the time approaches.

CHAPTER 1.

Part I. "The things which thou hast seen" (Rev. 1. 1-20).

(1) Introduction.

THE ^aRevelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he

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^a Inspiration.
vs.1,19; Rev.
2.1,8,12,18.
(Ex.4.15;
Rev.22.19.)

^b Heb.1.4,
note.

sent and signified it by his ^bangel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

(2) Salutation.

4 JOHN to the seven ^achurches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven ^bSpirits which are before his throne; 5 And from Jesus Christ, who is the faithful ^cwitness, and the ^dfirst begotten of the dead, and the ^eprince of the kings of the earth. Unto him that ^floved us, and ^gwashed us from our ^hsins in his own blood,

6 And hath made us ⁱkings and priests unto God and his Father: to him ^kbe glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and ^levery eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am ^kAlpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ^lAlmighty.

(3) The Patmos vision.

9 I John, who also am your brother, and companion in ^mtribulation, and in the kingdom and patience ⁿof Jesus Christ, was in the ^lisle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I ^owas in the ^pSpirit on the Lord's day, and heard behind me a great ^qvoice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and

A.D. 96.

^a v. 20.^b Col. 1 Cor. 12.4, 13; Isa. 11.2.^c Isa. 55.4.^d firstborn from among.^e ruler.^f loved.^g Sacrifice ^hof Christ. Rom. 12.1, (Gen. 4.4; Heb. 10.18.)ⁱ Sln. Rom. 3.23, note.^j a kingdom, priests.^k Christ (Second Advent). Rev. 2. 25-28; (Deut. 30. 3; Acts 1.9-11.)^l Rev. 22.12, 13. Isa. 9.6.^m the tribulation and kingdom.ⁿ of Jesus.^o became.^p Holy Spirit, vs. 4, 10; Rev. 2.7, 11, 17, 29. (Mt. 1.18; Acts 2.4.)^q The theophanies, vs. 9-20. (Gen. 12. 7.)^r lampstands.^s as white wool, as snow.^t v 20^u Lk 16.23, note.^v hades.^w things that are to be after these, i.e. after the churches.^x Mt. 13.11, note.^y lampstands,^z messengers,^a Churches (locan). vs. 4, 11, 20, Rev. 2. 1.7, 8, 11, 12-29. (Acts 2.4; Phil. 1.1.)

unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden ^zcandlesticks;13 And in the midst of the seven ^zcandlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.14 His head and ^zhis hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand ^zseven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.17 And when I saw him, I fell at his feet as dead. And he ^zlaid his right hand upon me, saying unto me. Fear not; I am the first and the last:18 I am he that liveth, and ^zwas dead; and, behold, I am alive for evermore, Amen; and have the keys of ^zhell and of death.

(4) The command to write.

19 Write the things which thou hast seen, and the things which are, and the things which shall be ^zwhereafter;20 The ^zmystery of the seven stars which thou sawest in my right hand, and the seven golden ^zcandlesticks. The seven stars are the ^zangels of the seven ^zchurches: and the seven candlesticks which thou sawest are the seven ^zchurches.

¹ From 1. 1 to 1. 20 the Seer is on the earth, looking at the vision of Christ. From 2. 1 to 3. 22 he is on the earth looking forward through the church-age. From 4. 1 to 11. 1 he is "in the Spirit" (4. 2; cf. Ezk. 3. 12-14) observing things in heaven and on earth. From 11. 1 to 11. 12 he is in Jerusalem with the two witnesses. From 11. 13 to the end he is in heaven observing and recording things in heaven and upon the earth.

² The natural explanation of the "messengers" is that they were men sent by the seven churches to ascertain the state of the aged apostle, now an exile in ^zPatmos (cf. Phil. 4. 18); but they figure any who bear God's messages to a church.

³ The messages to the seven churches have a fourfold application: (1) Local, to the churches actually addressed; (2) admonitory, to all churches in all time as tests by which they may discern their true spiritual state in the sight of God; (3) personal, in the exhortations to him "that hath an ear," and in the promises "to him that overcometh"; (4) prophetic, as disclosing seven phases of the ^zspiritual history of the church from, say, A.D. 96 to the end. It is incredible that in a prophecy covering the church period there should be no such foreview. These messages must contain that foreview if it is in the book at all, for the church does not appear after 3. 22. Again, these messages by their very terms go beyond the local assemblies mentioned. Most conclusively of all, these messages do present an exact foreview

CHAPTER 2.

Part II. "The things which are": the seven churches.

(1) *The message to Ephesus. The church at the end of the apostolic age; first love left.*

UNTO the ^aangel of the church ^bof Ephesus write; These things saith he ^cthat holdeth the seven stars in his right hand, who walketh in the midst of the seven golden ^dcandlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast ^etried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not ^ffainted.

4 Nevertheless I have ^gsomewhat against thee, ^hbecause thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and ⁱrepent, and do the first works; or else I will come unto thee quickly, and will remove thy ^kcandlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the ^lNicolaitanes, which I also ^mhate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree ^lof life, which is ^m"in the midst of the paradise of God.

(2) *The message to Smyrna. Period of the great persecutions, to A.D. 316.*

8 And unto the ^aangel of the church in Smyrna write, These

A.D. 96.

^a messenger
^b in.
^c Rev.1.16,20.
^d lampstands.
^e 1 John 4.1.
^f Gal.6.9.

^g that thou.
^h Repentance,
ⁱ vs.5,16,21,22;
^j Rev.3.3,19. (Mtt.
^k 3.2; Acts 17.30.)

^l lampstand,
^m v.15; contra,
ⁿ 1 Pet.5.2,3;
^o cf. Mt.24.49.
^p Cf. Mt.18.1-11;
^q Mt.20.25-28.

^r Life (eternal),
^s vs.7,10; Rev.3.5.
^t (Mtt.7.14; Rev.
^u 22.19.)

^v in the paradise.
^w Heb.1.4, note.
^x Rev.1.17,18.

^y 1 Thes.4.14.
^z 1 Cor.15.20.

^{aa} tribulation and
^{ab} poverty.

^{ac} Rev.3.9; cf. Gal.6.
^{ad} 12,13; John 16.33.

^{ae} Cf.2 Cor.11.14;
^{af} 15; Mt.16.22,23;
^{ag} Gal.1.8.

^{ah} Cf. Col.1.23; Mk.
^{ai} 13.13.

^{aj} the

^{ak} Rewards. Rev.
^{al} 3.11. (Dan.12.3;
^{am} 1 Cor.3.14.)

^{an} Death (the
^{ao} second). Rev.20.
^{ap} 6-14. (John 8.21;
^{aq} Rev.21.8.)

^{ar} Satan. vs.9,10.

^{as} 13,24; Rev.3.9.
^{at} (Gen.3.1- Rev.
^{au} 20.10.)

^{av} throne

^{aw} 2 Tim.2.12

^{ax} witness.

^{ay} snare.

^{az} sons

^{ba} v.6.

^{bc} in like manner

things saith the ^cfirst and the last, which was ^ddead, and is ^ealive;

9 I know thy ^fworks, and tribulation, and ^gpoverty, (but thou art rich) and I know the blasphemy of them which ^hsay they are Jews, and are not, but are the ⁱsynagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou ^jfaithful unto death, and I will give thee ^ka ^lcrown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the ^msecond death.

(3) *The message to Pergamos. The church under imperial favour, settled in the world, A.D. 316 to the end.*

12 And to the ^aangel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, even where ^bSatan's ^cseat is: and thou holdest fast my name, and hast not ^ddenied my faith, even in those days wherein Antipas was my faithful ^emartyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of ^fBalaam, who taught Balac to cast a ^gstumblingblock before the ^hchildren of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the ⁱNicolaitanes, ^jwhich thing I hate.

16 Repent; or else I will come

of the *spiritual* history of the church, and in this precise order. Ephesus gives the general state at the date of the writing; Smyrna, the period of the great persecutions; Pergamos, the church settled down in the world, "where Satan's throne is," after the conversion of Constantine, say, A.D. 316. Thyatira is the Papacy, developed out of the Pergamos state: Balaamism (worldliness) and Nicolaitanism (priestly assumption) having conquered. As Jezebel brought idolatry into Israel, so Romanism weds Christian doctrine to pagan ceremonies. Sardis is the Protestant Reformation, whose works were not "fulfilled." Philadelphia is whatever bears clear testimony to the Word and the Name in the time of self-satisfied profession represented by Laodicea.

1 From *nikao*, "to conquer," and *laos*, "the people," or "laity." There is no ancient authority for a sect of the Nicolaitanes. If the word is symbolic it refers to the earliest form of the notion of a priestly order, or "clergy," which later divided an equal brotherhood (Mt 23.8), into "priests" and "laity." What in Ephesus was "deeds" (2.6) had become in Pergamos a "doctrine" (Rev. 2.15).

2 The "doctrine" of Balaam (cf 2 Pet. 2.15, note; Jude 11, note) was his teaching Balak to corrupt the people who could not be cursed (Num. 31.15, 16, 22.5; 23.8).

unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ^aear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the ^bidden manna, and will give him ^ca white stone, and in the stone ^da new name written, which no man knoweth saving he that receiveth it.

(4) *The message to Thyatira. A.D. 500-1500: the triumph of Balaamism and Nicolaitanism; a believing remnant (vs. 24-28).*

18 And unto the ^fangel of the church in Thyatira write; ^gThese things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 I know thy works, and ^hcharity, and service, and faith, and thy patience, and thy ⁱworks; and the last to be more than the first.

20 Notwithstanding I have ^ja few things against thee, because thou sufferest that woman ^kJezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of ^ltheir deeds.

23 And I will kill her ^mchildren with death; and all the churches shall know that I am he which ^msearcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, ⁿand unto the rest in Thyatira, as many as have not this doctrine, and which have not known the ^odepths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have already hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give ^qpower over the nations:

27 And he shall rule them with a

A.D. 96.

^av. 29.

^bEx. 16.33,34; Heb. 9.4: cf. Phil. 3.10.

^cSignifies approval.

^dJohn 1.42; cf. Rev. 3.12.

^eRev. 14.3;

^fc. Song 6.3.

^gHeb.1.4, note.

^hInspiration vs. 1,

8.12,18; Rev.3.1,

7.14. (Ex.4.15;

Rev.22.19.)

ⁱlove.

^jlast works to be

^kagainst thee that.

^l1 Ki.16.31,32;

^mc. Prov.6.24.

ⁿher.

^oJer.17.10.

^pthe rest.

^q2 Tim.3.1-8;

^rc.2 Tim.2.17,18.

^sChrist (Second

^tAdvent), Rev.

16.15. (Deut.30.

3; Acts 1.9-11.)

^uauthority.

^vare broken to

^wshivers.

^xDay (of Je-

^yhovah), vs. 26,27;

^zRev.6.12-17.

^{aa}(Isa.2.10-22;

^{bb}Rev.19.11-21.)

^{cc}Rev.22.16; 2 Pet.

4.19; cf. 1 Thes.4.

13-18.

^{dd}Holy Spirit, vs. 7,

11,17,29; Rev.3.1,

6,13,22. (Mt.1.

18; Act.2.4.)

^{ee}Churches

^{ff}(local), vs.1,7,8,

11,12-29; Rev.3.1,

6,7,13,22. (Acts

2,41; Phil.1.1.)

^{gg}Heb.1.4, note.

^{hh}Rev.1.4,16;

ⁱⁱc. Acts 2.33.

^{jj}Cf. Mt.13.24-26.

^{kk}See Mt.5.48,

^{ll}note.

^{mm}Rev.2.5;

ⁿⁿc.2 Tim.1.13.

^{oo}Rev.16.15; cf. Mt.

24.43; 1 Thes.5.

2-5.

^{pp}Mt.7.14; 2 Tim.

4.9-11; cf. Jas.1.

27

^{qq}Rev.6.11.

^{rr}Life (eternal),

^{ss}Rev.13.8. (Mt.7.

14; Rev.22.19.)

^{tt}Lk.12.8.

^{uu}Cf. Lk.1.35;

^{vv}John 10.36.

^{ww}Rev.19.11;

^{xx}John 14.6.

^{yy}Isa.22.22.

^{zz}Cf. Rev.2.9.

rod of iron; as the vessels of a potter shall they be broken to shivers: even as ^zI received of my Father.

28 And I will give him the morning ^zstar.

29 He that hath an ear, let him hear what the ^zSpirit saith unto the churches.

CHAPTER 3.

(5) *The message to Sardis. The period of the Reformations; a believing remnant (vs. 4, 5).*

AND unto the ^zwangel of the church in Sardis write; These things saith he that ^zhath the seven Spirits of God, and the seven stars; I know thy works, that thou hast ^za name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works ^zperfect before God.

3 ^zRemember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast ^za few names even in Sardis which have not defiled their garments; and ^zthey shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of ^zlife, but I will ^zconfess his name before my Father, and before his ^zwangels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

(6) *The message to Philadelphia. The true church in the professing church.*

7 And to the ^zwangel of the church in Philadelphia write; These things saith he that is ^zholy, he that is ^ztrue, he that hath ^zthe key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I ^zknow thy works: behold, I have set before thee an open door,

by tempting them to marry women of Moab, defile their separation, and abandon their pilgrim character. It is that union of the world and the church which is spiritual unchastity (Jas. 4. 4). Pergamos had lost the pilgrim character and was "dwelling" (v. 13) "where Satan's throne is," in the world (John 12. 31; 14. 30; 16. 11).

and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

(7) *The message to Laodicea. The final state of apostasy.*

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou were cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine

A.D. 96.

a Satan. Rev. 12. 9, 14, 15. (Gen. 3. 1; Rev. 20. 10.)

b Isa. 49. 23.

c Tribulation (the great). Rev. 7. 13, 14. (Psa. 2. 5; Rev. 7. 14.)

d Temptation. Isa. 1. 2, 12, 13, 14. (Gen. 3. 1; Jas. 1. 14.)

e oikoumenē = inhabited earth. (Lk. 2. 1.)

f Rewards. Rev. 11. 18. (Dan. 12. 1; 1 Cor. 3. 14.)

g v. 5; cf. Gal. 2. 9; 1 Kl. 7. 21.

h Psa. 23. 6; contra, Heb. 13. 14.

i Rev. 22. 4; cf. Ex. 28. 36.

j Rev. 2. 17; 19. 12.

k vs. 22.

l In Laodicea.

m Inspiration. vs. 1, 7, 14; Rev. 14. 13. (Ex. 4. 15; Rev. 22. 19.)

n 2 Cor. 1. 20.

o Apostasy. 2 Tim. 3. 1-8.

p Cf. Hos. 9. 7; John 9. 39-41.

q eyesalve to anoint thine eyes.

r Repentance. vs. 3, 19; Rev. 9. 20, 21. (Mt. 3. 2; Act. 17. 30.)

s Kingdom (N.T.). Rev. 5. 1-10. (Lk. 1. 31-33; 1 Cor. 15. 24.)

t Holy Spirit. vs. 1, 6, 13, 22; Rev. 4. 2, 5. (Mt. 1. 18; Act. 2. 4.)

u Churches (local). Rev. 22. 16. (Acts 2. 41; Phil. 1. 1.)

v Lk. 23. 45, cf. Heb. 10. 19. 20.

w Rev. 1. 10.

x after these.

y became. Rev. 3. 21; cf. Rev. 22. 3.

z Rev. 21. 11; cf. Ezk. 1. 26, 27.

o Ezk. 1. 28; cf. Gen. 9. 13-17.

p thrones. Rev. 3. 4, 5; cf. Rev. 19. 8, 14.

q Rev. 2. 10; cf. 2 Tim. 4. 8.

eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Place and attitude of Christ at the end of the church-age.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER 4.

Part III. "Things which shall be hereafter" (Rev. 4. 1-22. 21).

The seven seals (Rev. 4. 1-8. 1).

(a) *Introduction (to Rev. 5. 14). The throne in heaven.*

AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. (Had)

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

The enthroned elders.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the

1 This passage, in harmony with Lk. 1. 32, 33; Mt. 19. 28; Acts 2. 30, 34, 35; 15. 14-16, is conclusive that Christ is not now seated upon His own throne. The Davidic Covenant, and the promises of God through the prophets and the Angel Gabriel concerning the Messianic kingdom await fulfilment.

2 This call seems clearly to indicate the fulfilment of 1 Thes. 4. 14-17. The word "church" does not again occur in the Revelation till all is fulfilled.

throne, which are the seven ^aSpirits of God.

The four living creatures.

6 And before the throne there was ^ba sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four ^cbeasts full of eyes before and behind.

7 And the first ^cbeast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four ^cbeasts had each of them six wings about him; and they were full of eyes ^dwithin: and they rest not day and night, saying, Holy, holy, holy, Lord ^eGod Almighty, which was, and is, and is to come.

The living creatures and elders worship because of creation. (Cf. Rev. 5. 8-10.)

9 And when those ^cbeasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty ^felders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, ^hO Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER 5.

The seven-sealed book.

AND I saw ⁱin the right hand of him that sat on the throne a ^kbook written within and on the backside, sealed with seven seals.

2 And I saw a strong ^mangel proclaiming with a loud voice, ⁿWho is worthy to open the book, and to loose the seals thereof?

3 And ^ono man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

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a Holy Spirit. vs.2,5; Rev.11.11. (Mt.1.18; Acts 2.4.) b Rev.15.2.

c living creatures. See Ezk.1.5,note. d around and within. e Jehovah of hosts. Isa. 6.3.

f sitteth. g Elders. vs. 4.5.9-11; Rev.5.5,6,8, 11,14. (Acts 11.30; Tit.1.5.9.)

h O, our Lord and God.

i Gen.1.1; cf. John 1.3.

j Cf.Col.1.16; cf.Psa.19.1.

k on.

l Ezk.2.9,10; cf.Dan.12.4.

m Heb.1.4, note.

n Psa.15.1, with Rom.3.10-12.

o Cf.Isa.63.5.

p Isa.11.1,10; Rev.22.16; Mt.1.1.

q Rev.3.21; Isa.53.12; 63.1-3.

r John 1.29.

s Cf.Zech.3.8,9; 4.10.

t Rev.4.8,10; 19.4.

u incense. Psa.141.2.

v Rev.4.11; 14.3.

w Rom.3.24, note.

x Heb.9.12; 1 Pet.1.18,19.

y Jehovah. Isa.61.6.

z Kingdom (N.T.).

vs.1-10; Rev. 19.11-21. (Lk. 1.31-33; 1 Cor.15.24.)

a over.

b living creatures. See Ezk.1.5, note.

c v.9; cf. Phil.2.9-11.

d upon.

e Rev.4.2,3; 6.16.

Christ in his kingly character (Isa. 11. 1; Jer. 23. 5; Lk. 1. 32, 33) opens the book.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the ^fRoot of David, hath ^gprevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a ^hLamb as it had been slain, having seven horns and seven seyes, which are the seven Spirits of God sent forth into all the earth.

7 And he ⁱcame and took the book out of the right hand of him that sat upon the throne.

The living creatures and elders worship because of redemption. (Cf. Rev. 4. 9-11.)

8 And when he had taken the book, the four ^cbeasts and four ^dand twenty elders ^efell down before the Lamb, having every one of them harps, and golden vials full of ^fodours, which are the prayers of saints.

9 And they sung ^ga new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast ^hredeemed us to God ⁱby thy blood out of every kindred, and tongue, and people, and nation;

10 And ^jhast made us unto our ^kGod kings and priests: and we shall reign ^lon the earth.

The angels exalt the Lamb.

11 And I beheld, and I heard the voice of many angels round about the throne and the ^lbeasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, ^mWorthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Universal adoration of the Lamb who is King.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are ⁿin the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, ^obe unto him that ^psitteth upon the throne,

¹ Cf. Dan. 7. 13, 14. The two visions are identical; the Revelation adding that which was hidden from Daniel, that the kings and priests of the church-age are to

and unto the ^aLamb for ever and ever.

14 And the four ^bbeasts said, Amen. And the four ^cand twenty ^delders fell down and worshipped him that liveth for ever and ever.

CHAPTER 6.

(b) *The seals (to Rev. 8. 1).*

(1) *The first seal.*

AND I saw when the Lamb opened ^done of the seals, and I heard, as it were the noise of thunder, one of the four ^bbeasts saying, "Come and see."

2 And I saw, and behold ^fa white horse: and he that sat on him had a ^gbow; and a crown was given unto him: and he went forth ^hconquering, and to conquer.

(2) *The second seal: peace taken from earth.*

3 And when he had opened the second seal, I heard the second ^bbeast say, "Come and see."

4 And there went out another horse that was red: and power was given to him that sat thereon to ^ktake peace from the earth, and that they should kill one another: and there was given unto him a great sword.

(3) *The third seal: famine.*

5 And when he had opened the third seal, I heard the third ^bbeast say, "Come and see." And I beheld, and lo a ^mblack horse; and he that sat on him had a pair of ⁿbalances in his hand. ~~CASH REGISTER~~

6 And I heard a voice in the midst of the four ^bbeasts say, A ^omeasure of wheat for a ^ppenny, and three measures of barley for a ^qpenny; and see thou hurt not the oil and the wine.

(4) *The fourth seal: death.*

7 And when he had opened the fourth seal, I heard the voice of the fourth ^bbeast say, "Come and see."

8 And I looked, and behold a pale horse: and his name that sat on him was ^rDeath, and ^sHell followed with him. And power was given unto them over the ^ufourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

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(5) *The fifth seal: the martyred remnant.*

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were ^vslain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

11 And white robes were given unto ^xevery one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be ^yfulfilled.

(6) *The sixth seal: anarchy.*

12 And I beheld when he had opened the sixth seal, and, lo, there was a great ^zearthquake; and the sun became ^ablack as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the ^bheaven departed as a scroll when it is rolled together; and every ^cmountain and island were moved out of their places.

15 And the ^dkings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, ^ehid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that ^fsitteth on the throne, and from the ^gwrath of the Lamb:

17 ^hFor the great ⁱday of his wrath is come; and who shall be able to stand?

CHAPTER 7.

(c) *(Parenthetical: the saved of the tribulation period.)*

AND after these things I saw four ^jangels standing on the four corners of the earth, holding the four ^kwinds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree

2 And I saw another ^langel ascending from the east, having the ^mseal of the living God: and he cried

^obe associated with the "Son of Man," the "Lamb as it had been slain," in His reign "on the earth" (vs. 9, 10).

with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

(1) *The remnant out of Israel sealed.*

4 And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand* of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Neptahilim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

(2) *Vision of the Gentiles who are to be saved during the great tribulation.*

9 After this I beheld, and, lo, *a great multitude, which no man*

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a Cf. 2 Thes. 2.7.
b Israel (proph- cies), Rev. 21. 12. (Gen. 12. 2, 3; Rom. 11. 26.)

c Gen. 49.3, 27; cf. Deut. 33. 6-25; cf. Ezk. 48.1-7, 23-28.

d Cf. Rom. 11. 25; cf. Isa. 60.5.

e Rom. 1.16, note.

f Heb. 1.4, note.

g living crea- tures.

h Elders. vs. 11, 13, 14; Rev. 11.16.

i Acts 11.30; Tit. 1.5-9.

j who.

k My Lord. l Remnant.

m vs. 4-8, 12, 17; Rev. 12.17. (Isa. 1.9; Rom. 11.5.)

n Lit. out of the great tribulation.

m Tribulation (the great). vs. 13, 14. (Psa. 2.5.)

n 1 John 1.7; cf. Zech. 3.3-5. o v. 9.

p strike upon. q burning heat.

r Shepherd. Ezk. 34.23.

s fountains of waters of life.

could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the *angels* stood round about the throne, and *about* the elders and the four *beasts*, and *before* the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the *elders* answered, saying unto me, "What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, "Sir, thou knowest. And he said to me, "These are they which came *out* of *great tribulation*, and have washed their robes, and made them *white* in the blood of the Lamb.

15 Therefore are they *before* the throne of God, and serve him day and night in his temple: and he that sitteth *on* the throne shall dwell *among* them.

16 They shall hunger no more, neither thirst any more; neither shall the sun *light* on them, nor any *heat*.

17 For the *Lamb* which is in the midst of the throne shall feed them, and shall lead them unto *liv-*

1 The great tribulation is the period of unexampled trouble predicted in the passages cited under that head from Psa. 2. 5 to Rev. 7. 14 and described in Rev. 11-18. Involving in a measure the whole earth (Rev. 3. 10), it is yet distinctively "the time of Jacob's trouble" (Jer. 30. 7), and its vortex Jerusalem and the Holy Land. It involves the people of God who will have returned to Palestine in unbelief. Its duration is three and a half years, or the last half of the seventieth week of Daniel (Dan. 9. 24-27, note; Rev. 11. 2, 3). The elements of the tribulation are: (1) The cruel reign of the "beast out of the sea" (Rev. 13. 1), who, at the beginning of the three and a half years, will break his covenant with the Jews (by virtue of which they will have re-established the temple worship, Dan. 9. 27), and show himself in the temple, demanding that he be worshipped as God (Mt. 24. 15; 2 Thes. 2. 4). (2) The active interposition of Satan "having great wrath" (Rev. 12. 12), who gives his power to the Beast (Rev. 13. 4, 5). (3) The unprecedented activity of demons (Rev. 9. 2, 11); and (4) the terrible "bowl" judgments of Rev. 16.

The great tribulation will be, however, a period of salvation. An election out of Israel is seen as sealed for God (Rev. 7. 4-8), and, with an innumerable multitude of Gentiles (Rev. 7. 9), are said to have come "out of the great tribulation" (Rev. 7. 14). They are not of the priesthood, the church, to which they seem to stand somewhat in the relation of the Levites to the priests under the Mosaic Covenant. The great tribulation is immediately followed by the return of Christ in glory, and the events associated therewith (Mt. 24. 29, 30). See "Remnant" (Isa. 1. 9; Rom. 11. 5, note); "Beast" (Dan. 7. 8; Rev. 19. 20, note); "Armageddon" (Rev. 16. 14; 19. 17, note).

ing fountains of waters: and "God shall wipe away all tears from their eyes.

CHAPTER 8.

The seals resumed: the seventh seal, out of which the trumpets come.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

The seven trumpets
(Rev. 8. 2-11. 19).

(a) *Introduction: Christ as High Priest.*

2 And I saw the seven *b*angels which stood before God; and to them were given seven *c*trumpets.

3 And another *b*angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should *d*offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the *c*smoke of the incense, which came with the prayers of the saints, ascended up before God out of the *b*angel's hand.

5 And the *b*angel took the censer, and filled it with fire of the altar, and cast it *g*into the earth: *h*and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven *b*angels which had the seven trumpets prepared themselves to sound.

(b) *The trumpet judgments.*

(1) *The first trumpet.*

7 The first *b*angel sounded, and there followed *i*hail and fire mingled with blood, and they were cast upon the earth: and *j*the third part of trees was burnt up, and all green grass was burnt up.

(2) *The second trumpet.*

8 And the second *b*angel sounded, and as it were *k*a great mountain burning with fire was cast into the sea: and the third part of the sea became *l*blood;

9 And the third part of the *m*creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

(3) *The third trumpet.*

10 And the third *b*angel sounded, and there fell a great *n*star from heaven, burning *o*as it were a lamp, and it fell upon the third part of the rivers, and upon the *p*fountains of waters:

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a Adonai Jeshovah.
Isa.25.8.
b Heb.1.4,
'note.

c These are trumpets of angels: contrast "the trump of God" (1Thea. 4.16).

1 Cor.15.52).

Cf. Joel 2.1;

Amos 3.6.

d Cf. Heb.7.

25; cf. John 14.13.

e Ex.30.7;

cf. Psa.141.2.

f Cf. Lev.16.

12; cf. Num.

16.46.

g upon.

h Rev.4.5;

Psa.97.3,4;

cf. Ex.19.

18.19.

i Ex.9.23,24;

Psa.18.13;

cf. Ezk.38.

22; cf. Job.

38.22,23.

j vs.8,10.

k Cf. Jer.5.1.

25; contra,

Isa.2.2.

l Ex.7.19,20;

Rev.11.6.

m Cf. 2 Chr.

6.4.

n Cf. Rev.9.1;

cf. Isa.14.12;

contra,

Dan.12.3.

o as a torch.

p Cf. Rev.16.4;

cf. 2 Cor.2.17.

q Cf. Deut.29.

18; cf. Jer.

23.15.

r Cf. Joel 2.31;

Isa.13.10;

cf. Ex.10.

21-23; John

12.35.

s in mid-

heaven.

t Rev.9.12.

u about.

v Isa.14.12-19;

Heb.2.14.

w fallen.

x pit of the

abyss.

y Contra,

Rev.21.24;

cf. Joel 2.10.

z Ex.10.12-15.

a Cf. Num.

21.6.

b Rev.7.2,3;

contra, Rev.

13.16,17.

c Cf. Deut.

28.57.

d Cf. Jer.8.3.

e likenesses.

f Cf. Nah.3.17;

cf. Rev.16.12.

g Cf. Rev.13.18.

11 And the name of the star is called Wormwood: and the third part of the waters became *h*wormwood; and many men died of the waters, because they were made bitter.

(4) *The fourth trumpet.*

12 And the fourth *b*angel sounded, and the third part *i*of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an *b*angel flying *s*through the midst of heaven, saying with a loud voice, 'Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are *"yet to sound!"*

CHAPTER 9.

(5) *The fifth trumpet: the first woe.*

14 ND the fifth *b*angel sounded, and I saw a *v*star *w*fall from heaven unto the earth: and to him was given the key of the *x*bottomless pit.

2 And he opened the *x*bottomless pit; and there arose a *y*smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke *z*locusts upon the earth: and unto them was given power, as the *z*scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men *b*which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be *c*tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men *d*seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the *e*shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were *f*crowns like gold, and their *g*faces were as the faces of men.

8 And they had hair as the hair

of women, and their ^ateeth were as the *teeth* of lions.

9 And they had ^bbreastplates, as it were breastplates of iron; and the sound of their wings was as the sound of ^cchariots of many horses running to battle.

10 And they had tails like unto scorpions, and ^dthere were stings in their tails: and their power was to hurt men five months.

11 And they had ^ea king over them, *which is the angel of the bottomless pit*, whose name in the Hebrew tongue is ^hAbaddon, but in the Greek tongue hath his name ^hApollyon.

12 One woe is past; and, behold, there come two woes more ⁱhereafter.

(6) The sixth trumpet.

13 And the sixth *angel* sounded, and I heard a voice from the four horns of the ^jgolden altar which is before God,

14 Saying to the sixth *angel* which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four *angels* were loosed, which were ^kprepared for ^lan hour, and a day, and a month, and a year, for to slay the ^mthird part of men.

16 And the number of the army of the horsemen were two hundred ⁿthousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having ^obreastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the ^pheads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these ^qthree was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For ^rtheir power is in their mouth, and in their tails: for their ^stails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not ^tworship ^udevils, and ^vidols of gold, and silver, and brass, and stone, and of wood: which neither can ^wsee, nor hear, nor walk:

21 Neither ^xrepented they of their

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- a Joel 1.6.
- b v. 17; contra, Eph. 6.14.
- c Joel 2.5.
- d stings; and their authority was in their tails to hurt.
- e Cf. Eph. 2.2; cf. John 14.30.
- f Heb.1.4, note.
- g abyss.
- h i.e. Destroyer. Cf. Job 26.6; cf. 1 Pet.5.8.
- i after these things.
- j Cf. Rev. 8.3.
- k Cf. Jon.1.17.
- l the hour and day and month and year.
- m Cf. Rev.8.7.
- n Jud.7.12.
- o v.9.
- p Cf. Isa.5.29,30.
- q Cf. Acts 9.1; cf. Psa.27.2,12.
- r three plagues.
- s the power of the horses.
- t Cf. Isa.9.15; Mic. 3.5.
- u 1 Cor.10.20; Deut.32.17.
- v demons.
- w Psa.115.4-7.
- x Repentance; vs. 20,21; Rev. 16. 9,11. (Mt.3.2; Acts 17.30.)
- y Cf. Rev.21.8.
- z Cf. Rev.18.9.
- a Rev.8.3.
- b coming.
- c Cf. Rev.1:7; cf. Act.1.9.
- d Rev.4.3; Ezek.1.28.
- e Cf. Rev.1.16.
- f Contra, Rev.5.1; cf. Psa.40.7; cf. 2 Pet.1.19-21.
- g Psa.95.5; cf. Hag. 2.6.
- h Psa.29.3-9.
- i Cf. Dan.8.26; 12. 4,9.
- j Rev.4.11; Gen. 1.1.
- k delay.
- l is about to sound.
- m Mt.13.11, note.
- n also shall be completed.
- o by.
- p Cf. Rev.4.1.
- q Cf. Ezek.2.8,9; 3.1-3.
- r Cf. Jer.15.10; 20. 14-18.
- s Cf. Psa.19.10; 119.103.
- t It was said.

murders, nor of their ^ysorceries, nor of their ^zfornication, nor of their thefts.

CHAPTER 10.

(c) *Parenthetical* (to Rev.11. 14).

(1) The mighty angel and the "little book"

AND I saw another mighty ^aangel ^bcome down from heaven, ^cclothed with a cloud: and a ^drainbow was upon his head, and his ^eface was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand ^fa little book open: and he set his ^gright foot upon the sea, and ^hhis left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven ⁱthunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, 'Seal up those things which the seven thunders uttered, and write them not.

5 And the *angel* which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who ^jcreated heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be ^ktime no longer:

7 But in the days of the voice of the seventh *angel*, when he shall begin to sound, the ^lmystery of God ^mshould be finished, as he hath declared ⁿto his servants the prophets.

(2) The "little book" eaten.

8 And the ^ovoice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the *angel* which standeth upon the sea and upon the earth.

9 And I went unto the *angel*, and said unto him, Give me the little book. And he said unto me, 'Take it, and eat it up; and it shall make thy belly ^pbitter, but it shall be in thy mouth ^qsweet as honey.'

10 And I took the little book out of the *angel*'s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And ^rhe said unto me, Thou

must ^aprophecy again ^bbefore many peoples, and nations, and tongues, and ^ckings.

CHAPTER 11.

(3) *The "times of the Gentiles" to end in forty-two months.*

AND there was given me a ^dreed like unto a rod: and the angel stood, saying, *Rise, and measure the temple of God, and the altar, and them that worship therein.*

2 But the ^fcourt which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they ^gtread under foot forty ^hand two months.

(4) *The two witnesses to prophecy forty-two months.*

3 And I will give power unto my two ^hwitnesses, and they shall prophesy a thousand two hundred ⁱand threescore days, clothed in sackcloth.

4 ^jThese are the two olive trees, and the two ^kcandlesticks standing before the ^lGod of the earth.

5 And if any man will hurt them, ^lfire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to ^mshut heaven, that it rain not in the days of their prophecy: and have power over waters ⁿto turn them to blood, and to ^osmite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the ^pbeast that ascendeth out of the ^qbottomless pit shall make ^rwar against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great ^scity, which spiritually is called Sodom and Egypt, where also ^tour Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall ^usee their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall ^vrejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the ^wspirit of life from God entered into them, and they stood

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a Cf. Jer. 25. 15-26.

b of peoples.

c many kings.

d A reed = about 10 ft.

e it was said,

Rise.

f Cf. Ezk. 8.

5-9; 40.17.

g See Times of the Gen- tiles. Lk. 21. 24; Rev. 16.14.

h Cf. Isa. 43. 10, 12.

i Zech. 4.2, 3.

j lampstands.

Adonai.

Zech. 4.14.

l Cf. 2 Ki. 1.

10, 12; Jer. 5. 14; contra,

Lk. 9.54, 55.

m Cf. 1 Ki. 17.1; cf. Jas. 5.17.

n Cf. Ex. 7.19.

o Cf. Ex. 7.10.

p Cf. Rev. 13.1; 17.8.

q abyss.

r Cf. Dan. 7.21.

s i.e. Jeru- salam.

t their.

u Contra, Isa.

66.24.

v Cf. Ps. 79.

2-4; cf. John.

16.20; cf.

1 Ki. 21.16.

w Holy Spirit.

Rev. 14.13.

(Mt. 1.18;

Acts 2.4.)

x Cf. Acts 5.11.

y Cf. Rev. 20.

4-6.

z Contra, v.9.

a Dan. 2.18.

b Heb.1.4,

note.

c The world- kingdom of our Lord and of his Christ has come.

d kosmos =

world-system.

Rev. 13.3-8,

note.

(John 7.7;

Rev. 13.3-8,

note.)

e Elders. Rev.

14.3. (Acts 11.

30; Tit. 1.5-9.)

f thrones.

g that thou

hast taken.

i Rev. 20.12.

Rewards,

Rev. 22.12.

(Dan. 12.3;

1 Cor. 3.14.)

j v 19 properly

belongs with

Chapter 12.

k covenant.

Heb. 9.4;

Ex. 37.1, etc.

l sign.

upon their feet; and great ^xfear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, *'Come up hither. And they ascended up to heaven in a cloud; and their enemies ^ybeheld them.*

The second woe.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the ^zGod of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

End of the second parenthetical passage.

The trumpet judgments resumed.

(7) The seventh trumpet.

15 And the seventh ^bangel sounded; and there were great voices in heaven, saying, *'The kingdoms of this ^dworld are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

16 And the four and twenty ^eelders, which sat before God on their ^fseats, fell upon their faces, and worshipped God,

17 Saying, *We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; ^gbecause thou hast taken to thee thy great power, and hast reigned.*

18 And the nations were angry, and ^hwrath is come, and the time of the ⁱdead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 ^jAnd the temple of God was opened in heaven, and there was seen in his temple the ^kark of his ^ltestament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER 12.

The seven personages.

(1) *The woman: Israel.*

The woman clothed with the sun, and the man-child.

20 ^lAnd there appeared a great ^mwonder in heaven; a woman clothed with the sun, and the moon under

her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

(2) *Satan.*

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

(3) *The Child: Christ.*

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

(4) *The archangel.*

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

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^a Cf. Rev. 7.4-8.
^b Cf. Isa. 66.7-10;
Mic. 4.10.

^c sign.
^d See v.9.
^e diadems.

^f Rev. 8.12.
^g Cf. Mt. 2.16.

^h Christ. Psa. 2.9;
Rev. 2.27; 19.15.

ⁱ Lk. 24.51; Acts 1.
9-11; 7.55, 56;
Rev. 3.21.

^j v.14.

^k Rev. 11.2, 3; 14.5;
Dan. 9.27; 7.14;
note.

^l Contra, Lk. 19.38.

^m Cf. Jude 9;
cf. Dan. 10.21.

ⁿ Heb. 1.4, note.

^o went to war with.

^p Satan, vs. 3, 4;

7-17, Rev. 20.2, 7.
10, (Gen. 3.1,
Rev. 20.10)

^q the ancient serpent. Gen. 3.1;
Isa. 14.12-19.

^r Cf. 1 Pet. 5.8.

^s Cf. 1 Cor. 5.5.

^t Cf. 2 Cor. 4.4.

^u oikoumene =

inhabited earth. (Lk. 2.1.)

^v Heb. 1.4, note.

^w the salvation. Rom. 1.16, note.

^x the power.

^y authority.

^z because of

^a Heb. 2.14.

^b v.17; cf. 1 Pet. 5.8.

^c Contra, John 9.4;

cf. Lk. 9.42.

^d Cf. Mt. 24.9.

^e Cf. Ex. 19.4;

cf. Isa. 40.31.

^f v.6; cf. Hos. 2.14,
15.

^g Cf. Isa. 8.7-8;

cf. Jer. 46.8;

cf. Isa. 17.12, 13.

^h Cf. 2 Chr. 20.23, 24.

ⁱ Remnant. Rev.
14.1-6. (Isa. 1.9;
Rom. 11.5.)

^j Law (of Moses).

Rev. 14.12. (Ex.

19.1; Gal. 3.1-29.)

^k Jesus.

^l The Beast, vs. 1-

8; Rev. 19.19, 20.

(Dan. 7.8; Rev.

19.20.)

^m names.

ⁿ names.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Satan and Israel in the tribulation.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

(5) The Jewish remnant.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAPTER 13.

(6) The Beast out of the sea.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet

¹ The Dispensation of the Kingdom (2 Sam. 7. 16, refs.) begins with the return of Christ to the earth, runs through the "thousand years" of His earth-rule, and ends when He has delivered up the kingdom to the Father (1 Cor. 15. 24, note).

² Daniel's fourth beast (Dan. 7. 26, note). The "ten horns" are explained in Dan. 7. 24, Rev. 17. 12, to be ten kings, and the whole vision is of the last form of Gentile world-power, a confederated ten-kingdom empire covering the sphere of authority of ancient Rome. Rev. 13. 1-3 refers to the ten-kingdom empire; vs. 4-10 to the emperor, who is emphatically "the Beast" (Rev. 19. 20, note).

³ The three animals, leopard, bear, and lion, are found in Dan. 7. 4-6 as symbols of the empires which preceded Rome, and whose characteristics all entered into the qualities of the Roman empire: Macedonian swiftness of conquest, Persian tenacity of purpose, Babylonish voracity.

were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

(7) The Beast out of the earth.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

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a Rev.12.3.

b throne.

c Cf.Rev.6.2 with Rev.9. 1-11.

d Cf.Dan.7.8.

e ge. =earth.

vs.8, note.

(John 7.7.)

f Cf.Acts 8.

10.11.

g authority.

h Cf.Rev.12.12.

i Rev.11.7,12;

cf. Dan.7.

21.22.

j Rev.3.5; cf.

Phil.4.3; cf.

Rev.20.12,15.

k from the

foundation

of the world

in the book

of life of the

Lamb slain.

l Life (eternal).

Rev.17.

8. (Mt.7.14;

Rev.22.19.)

m Rev.14.12;

cf.Rev.1.9.

n Contra,

John 1.29.

o v.8.

p signs.

q Cf.2 Ki.1.10.

r Cf.1 John 4.

1-3.

s it was given

him to do.

t It was given

to him to

give breath

unto.

u Contra,

Rev.7.2,3;

cf.Rev.14.9.

v Cf.Dan.12.10;

cf.1 Cor.2:15.

w Cf.Psa.9.20;

cf.Psa.10.18.

x Cf.Dan.3.1;

cf.1 Sam.17.4.

y the.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 666

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six.

CHAPTER 14.

Parenthetical: vision of the Lamb and the one hundred and forty and four thousand.

AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four

¹ Fragments of the ancient Roman empire have never ceased to exist as separate kingdoms. It was the imperial form of government which ceased; the one head wounded to death. What we have prophetically in Rev. 13. 3 is the restoration of the imperial form as such, though over a federated empire of ten kingdoms; the "head" is "healed," i.e. restored; there is an emperor again—the Beast.

² Kosmos, Summary: In the sense of the present world-system the ethically bad sense of the word, refers to the "order," "arrangement," under which Satan has organized the world of unbelieving mankind upon his cosmic principles of force, greed, selfishness, ambition, and pleasure (Mt. 4. 8, 9; John 12. 31; 14. 30; 18. 36; Eph. 2. 2; 6. 12; 1 John 2. 15-17). This world-system is imposing and powerful with armies and fleets; is often outwardly religious, scientific, cultured, and elegant; but, seething with national and commercial rivalries and ambitions, is upheld in any real crisis only by armed force, and is dominated by Satanic principles.

³ Antichrist the person is to be distinguished from the "many antichrists" (1 John 2. 18), and the "spirit of antichrist" (1 John 4. 3) which characterizes all. The supreme mark of all is the denial of the Christian truth of the incarnation of the Logos, the eternal Son in Jesus as the Christ (John 1. 1, 14; Mt. 1. 16, note). The "many antichrists" precede and prepare the way for the Antichrist, who is

thousand, having ^ahis Father's name ^bwritten in their foreheads.

2 And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of ^dharpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four ^cbeasts, and the ^felders: and no man could learn that song but the hundred ^{and} forty ^{and} four thousand, which were ^gredeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which fol-

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^a his name and his Father's.^b Rev. 7.3; cf. Rev. 22.4; ^ccontra, Rev. 13.16.^d Rev. 19.6.^e Cf. Rev. 15.2.^f living creatures.^g Elders. Rev. 19.4. (Acts 11.30; Tit. 1.5-9.)^h Rom. 3.24, note.ⁱ to be.^j Remnant. vs. 1-5; Rev. 20.4. (Isa. 1.9; Rom. 11.5.)^k Heb. 1.4, note.^l mid-heaven. (Gen. 12.1-3.)

low the Lamb whithersoever he goeth. These were ^gredeemed from among men, ^hbeing the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for ⁱthey are without fault before the throne of God.

Vision of the angel with the everlasting Gospel.

6 And I saw another ^jangel fly in the midst of heaven, having the everlasting ^lgospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear

"the Beast out of the earth" of Rev. 13. 11-17, and the "false prophet" of Rev. 16. 13; 19. 20; 20. 10. He is the last ecclesiastical head, as the Beast of Rev. 13. 1-8 is the last civil head. For purposes of persecution he is permitted to exercise the autocratic power of the emperor-Beast (Rev. 19. 20, note).

1 Gospel. This great theme may be summarized as follows:

I. In itself the word Gospel means good news.

II. Four forms of the Gospel are to be distinguished:

(1) The Gospel of the kingdom. This is the good news that God purposes to set up on the earth, in fulfilment of the Davidic Covenant (2 Sam. 7. 16, and refs.), a kingdom, political, spiritual, Israelitish, universal, over which God's Son, David's heir, shall be King, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs. See Mt. 3. 2, note.

Two *preachings* of this Gospel are mentioned, one past, beginning with the ministry of John the Baptist, continued by our Lord and His disciples, and ending with the Jewish rejection of the King. The other is yet future (Mt. 24. 14), during the great tribulation, and immediately preceding the coming of the King in glory.

(2) The Gospel of the grace of God. This is the good news that Jesus Christ, the rejected King, has died on the cross for the sins of the world, that He was raised from the dead for our justification, and that by Him all that believe are justified from all things. This form of the Gospel is described in many ways. It is the Gospel "of God" (Rom. 1. 1) because it originates in His love; "of Christ" (2 Cor. 10. 14) because it flows from His sacrifice, and because He is the alone Object of Gospel faith; of "the grace of God" (Acts 20. 24) because it saves those whom the law curses; of "the glory" (1 Tim. 1. 11; 2 Cor. 4. 4) because it concerns Him who is in the glory, and who is bringing the many sons to glory (Heb. 2. 10); of "our salvation" (Eph. 1. 13) because it is the "power of God unto salvation to every one that believeth" (Rom. 1. 16); of "the uncircumcision" (Gal. 2. 7) because it saves wholly apart from forms and ordinances; of "peace" (Eph. 6. 15) because through Christ it makes peace between the sinner and God, and imparts inward peace.

(3) The everlasting Gospel (Rev. 14. 6). This is to be preached to the earth-dwellers at the very end of the great tribulation and immediately preceding the judgment of the nations (Mt. 25. 31, refs.). It is neither the Gospel of the kingdom, nor of grace. Though its burden is judgment, not salvation, it is good news to Israel and to those who, during the tribulation, have been saved (Rev. 7. 9-14; Lk. 21. 28; Psa. 96. 11-13; Isa. 35. 4-10).

(4) That which Paul calls, "my Gospel" (Rom. 2. 16, refs.). This is the Gospel of the grace of God in its fullest development, but includes the revelation of the result of that Gospel in the outcalling of the church, her relationships, position, privileges, and responsibility. It is the *distinctive* truth of Ephesians and Colossians, but interpenetrates all of Paul's writings.

III. There is "another Gospel" (Gal. 1. 6; 2 Cor. 11. 4) "which is not another," but a perversion of the Gospel of the grace of God, against which we are warned. It has had many seductive forms, but the test is one—it invariably denies the sufficiency of grace alone to save, keep, and perfect, and mingles with grace some kind of human merit. In Galatia it was law, in Colosse fanaticism (Col. 2. 18, etc.). In any form its teachers lie under the awful anathema of God.

God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

The fall of Babylon announced.

8 And there followed another ^aangel, saying, Babylon is fallen, is fallen, that great city, ^bbecause she made all nations drink of the wine of the wrath of her fornication.

The doom of the Beast-worshippers announced.

9 And the third ^aangel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall ^cdrink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be ^dtormented with fire and brimstone in the ^epresence of the holy ^aangels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up ^ffor ever and ever: and they have ^gno rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: ^hhere are they that keep the ⁱcommandments of God, and the faith of Jesus.

The blessedness of the holy dead.

13 And I heard a voice from heaven saying unto me, ^jWrite, ^kBlessed are the dead which die in the Lord from henceforth: Yea, saith the ^lSpirit, that they may rest from their labours; and their works do follow ^mthem.

Vision of Armageddon.

14 And I looked, and behold a white cloud, and upon the cloud one sat ⁿlike unto the Son of man, having on his head a ^ogolden crown, and in his hand a ^psharp sickle.

15 And another ^aangel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: ^qfor the time is come for thee to reap; for the harvest of the earth is ^rripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the ^searth was reaped.

17 And another ^aangel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another ^aangel came out

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- a* Heb.1.4, note.
- b* which made.
- c* Rev.16.19; cf. Jer.25.15.
- d* Cf. Rev.20.10.
- e* Cf. Isa.66.23,24; cf. 2 Thes.1.9; Cf. Rev.19.3; cf. Mk.9.48.
- g* Contra, Rev.4.8.
- h* those that keep.
- i* Law (of Moses). Gal.3.1-29 (Ex. 19.1; Gal.3.1-24.)
- j* Inspiration. Rev.19.9. (Ex.4.15; Rev.22.19.)
- k* Contra, 1 Cor.15.51; cf. Phil.1.23.
- l* Holy Spirit. Rev.17.3. (Mt.1.18; Acts 2.4.)
- m* with them. Cf. Mt.26.64; Contra, 1 Thes.4.16,17. Cf. Rev.19.12.
- n* Cf. Mk.4.29; Cf. Jer.51.33. *r* dried.
- s* Cf. Mt.13.30,36-43; cf. Lk.3.17.
- t* Cf. Rev.16.5,8. Cf. 2 Thes.2.7-12.
- u* Cf. Rev.19.15; cf. Isa.63.1-6.
- w* One furlong = 582 ft.
- x* Heb.1.4, note.
- y* plagues, the last.
- z* completed. Cf. Rev.4.6.
- b* Cf. 1 Pet.1.7.
- c* Cf. Rev.12.11. *d* and over the number of his name.
- e* Cf. Rev.5.8; cf. Psa.150.3.
- f* Cf. Ex.15.1. Cf. Psa.22.22.
- g* Deut.32.3,4; Psa.92.5; Rom.11.33.
- h* Rev.16.7.
- j* Or, ages.
- k* Rev.4.8.
- l* righteous acts.
- m* Cf. Rev.11.19; Cf. Rev.19.8,14.
- o* Cf. Rev.1.13.
- p* living creatures.
- q* Cf. Rev.14.10; cf. Jer.25.15.
- r* Ex.40.34, 35; Isa.6.4; 1 Ki.8.10,11.

from the altar, which had ^upower over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are ^wfully ripe.

19 And the ^xangel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the ^ywinepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred ^zfurlongs.

CHAPTER 15.

The seven vials (to Rev. 16. 21).

(1) *Vision of the angels of the seven last plagues: the bowls of the wrath of God.*

AND I saw another sign in heaven, great and marvellous, seven ^zangels having the seven ^ylast plagues; for in them is ^xfilled up the wrath of God.

2 And I saw as it were a ^asea of glass mingled with ^bfire: and them that had gotten the ^cvictory over the beast, and over his image, ^dand over his mark, ^eand over the number of his name, stand on the sea of glass, having the ^fharps of God.

3 And they sing the ^gsong of Moses the servant of God, and the song of the ^hLamb, saying, ⁱGreat and marvellous are thy works, Lord God Almighty: ^jjust and true are thy ways, thou King of ^ksaints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art ^lholy: for all nations shall come and worship before thee; for thy ^mjudgments are made manifest.

5 And after that I looked, and, behold, the ⁿtemple of the tabernacle of the testimony in heaven was opened:

6 And the seven ^oangels came out of the temple, having the seven plagues, ^pclothed in pure and white linen, and having their breasts ^qgirded with golden girdles.

7 And one of the four ^rbeasts gave unto the seven ^sangels seven golden vials full of the ^twrath of God, who liveth for ever and ever.

8 And the temple was ^ufilled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven ^vangels were fulfilled.

CHAPTER 16.

(2) *The vials of the wrath of God upon the earth.*

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

The first vial.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

The second vial.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

The third vial.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

The fourth vial.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

The fifth vial.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

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a Heb.1.4, note.

b Lit. bowls.

c Cf. Rev.6.1; 8.7.

d Cf. Ex.9.9-11;

e Cf. Isa.1.6.

f Cf. Rev.6.3-4;

g Cf. Rev.6.8-9.

h Cf. Rev.17.15.

i Cf. Rev.6.5-6;

j Cf. Rev.8.10,11.

k Cf. Ex.7.17-21.

l Cf. Rom.3.3-6.

m Cf. Rev.18.24;

n Cf. Mt.23.35.

o Contra. Rev.5.12.

p in the altar say.

q Cf. Rev.6.7,8;

r Cf. Rev.8.12.

s Contra. Mal.4.2.

t It was given to it.

u who had authority.

v Cf. Rev.6.9-11;

w 9.1-11;

x throne.

y became darkened.

z Dan.2.18.

a Repentance.

b vs. 9.1f; (Mt.3.

c 2; Acts 17.30.)

d Heb.1.4, note.

e Rev.9.14.

f Isa.41.2,25; 44.27.

g Ex.8.1-6; 1 Tim.

h 4.1; 1 John 4.1-3.

i Antichrist. Rev.

j 19.20. (1 John 2.

k 18; Rev.13.11-17.)

l demons.

m signs.

n Times of the Gentiles. Rev.

o 16.19. (Lk.21.24)

p Rev.16.19.)

q oikoumenē in habited earth. (Lk.2.1.)

r Armageddon (battle of). Isa.

s 10.27-34. (Rev.

t 16.14; 19.11-21.)

u Christ (Second Advent). Rev.

v 19.11-21. (Deut.

w 30; Acts 1.9-11.)

x i.e. Mount of Slaughter.

y upon.

z Day of Je-hovah). vs.12-17;

a Rev.19.11-21. (Isa.2.10-22; Rev.

b 19.11-21.)

c Rev.11.19.

d Rev.6.12; 11.13.

e Times of the Gentiles. (Lk.

f 21.24.)

g See Isa.13.1, note.

h Isa.51.21-23;

i Rev.14.10; 18.5

j Rev.6.14,

11 And blasphemed the "God of heaven because of their pains and their sores, and repented not of their deeds.

The sixth vial.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

(Parenthetical, vs. 13-16.)

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

The seventh vial.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

¹ Summary: The Times of the Gentiles is that long period beginning with the Babylonian captivity of Judah, under Nebuchadnezzar, and to be brought to an end by the destruction of Gentile world-power by the "stone cut out without hands" (Dan. 2. 34, 35, 44), i.e. the coming of the Lord in glory (Rev. 19. 11, 21), until which time Jerusalem is politically subject to Gentile rule (Lk. 21. 24).

CHAPTER 17.

The seven dooms: (1) The doom of "Babylon."

The divine view of "Babylon."
(Cf. Rev. 18. 1-8.)

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

The last form of Gentile world-power.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

A.D. 96.

a Heb.1.4,
note.
b Nah.3.4;
Rev.19.2.
c Rev.18.3.9.
d *Holy Spirit.*
Rev.21.10.
(Mt.1.18;
Acts 2.4).
e Rev.12.3.
f Rev.13.1.
g Rev.18.16.
h Rev.18.6.
i Mt.13.11,
note.
j See Isa.13.1,
note.
k Rev.16.6.
l wonder.
m is about to.
n abyss.
o Rev.13.3.
p *Life (eternal).*
Rev.20.
12.15. (Mt.
7.14; Rev.
22.19).
q earth.
r that it was.
s shall be.
t Rev.13.18.
u Rev.13.1.
v Rev.13.5.
w Rev.13.1.3.
x authority.
y Rev.19.19;
16.14.
z Rev.19.20: cf.
2 Thes.2.8.9.
a Rev.19.16;
cf.1 Tim.6.15.
b *Electio*
(personal).
c Pet.1.2.
d Deut.7.6;
1 Pet.1.2.)
e Cf.Rev.13.1;
cf.Dan.7.2
with Psa.2.1.
f and
g Cf.Jud.9.
23.24; cf.2.
Ki.9.30-37.
h Cf.Lev.21.9
with Jas.4.4.
i Cf.Rev.18.
8.20.
h the v.9;
contra, Psa.
48.2.
j Heb.1.4,
note.

9 And there is the mind which hath wisdom. "The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is "Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER 18.

The last form of apostate Christendom: the warning to God's people.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the

1 Babylon, "confusion," is repeatedly used by the prophets in a symbolic sense (see Isa. 13. 1, note). Two "Babylons" are to be distinguished in the Revelation: ecclesiastical Babylon, which is apostate Christendom, headed up under the Papacy; and political Babylon, which is the Beast's confederated empire, the last form of Gentile world-dominion. Ecclesiastical Babylon is "the great whore" (Rev. 17. 1), and is destroyed by political Babylon (Rev. 17. 15-18), that the beast may be the alone object of worship (2 Thes. 2. 3, 4; Rev. 13. 15). The power of political Babylon is destroyed by the return of the Lord in glory. (See "Armageddon," Rev. 16.

great is fallen, is fallen, and is become the habitation of ^adevils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have ^bdrunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the ^cmerchants of the earth are waxed rich through the ^dabundance of her delicacies.

4 And I heard ^eanother voice from heaven, saying, ^fCome out of her, my people, that ye be not partakers of her ^gsins, and that ye receive not of her plagues.

5 For her ^gsins have reached unto heaven, and God hath remembered her iniquities.

6 ^hReward her even as she ⁱrewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived ^jdeliciously, so much torment and sorrow give her: for she saith in her heart, I sit a ^kqueen, and am no widow, and shall see no sorrow.

8 Therefore shall her ^lplagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for ^mstrong is the Lord God who judgeth her.

The human view of "Babylon."
(Cf. Rev. 17. 1-7.)

9 And the kings of the earth, who have committed fornication and lived ^jdeliciously with her, ^mshall bewail her, and lament for her, when they shall see the smoke of her burning.

10 Standing afar off for the fear of her torment, saying, ⁿAlas, alas, that great city ^oBabylon, that mighty city! for in one hour is thy judgment come!

11 And the ^pmerchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and ^qall manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

A.D. 96.

a demons.

b Rev.17.4.

c vs.11,12.

d power of her

luxury.

e Cf. Rev.16.7.

f Separation.

2 Cor.6.14-17.

(Gen.12.1; 2

Cor.6.14-17.)

g Sin. Rom.

3.23, note.

h Render to.

i hath ren-

dered.

j luxuriously.

k Cf.Isa.47.7,8.

l Cf.Jer.50.34;

cf.Heb.10.31.

m Cf.Jer.50.46.

n Woe, woe.

o See Isa.13.

1, note.

p vs.3,15.

q every article.

r cattle.

s bodies.

t Cf.Rev.17.16.

u they shall.

v vs.10,17.

w Woe, woe.

x the. Rev.17.

18.

y vs.10,19.

z every voy-

ager.

a Cf.1 Sam.4.

12.

b Woe, woe.

c Cf.Jer.51.48;

cf.Isa.44.23;

Rev.12.12.

d saints and

apostles.

e judged your

judgment

upon her.

f Rev.10.1.

g Cf.Jer.51.

63,64.

h Cf.Isa.24.8;

contra, Rev.

14.1-3.

i Cf.Lk.17.28.

j Cf.Jer.25.10.

k lamp.

l Cf.Jer.16.9.

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and ^lbeasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusteth after are ^mdeparted from thee, and all things which were dainty and goodly are departed from thee, and ⁿthou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

16 And saying, ^oAlas, alas ^pthat great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in ^qone hour so great riches is come to nought. And every shipmaster, and ^rall the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What ^scity is like unto this great city!

19 And they cast ^tdust on their heads, and cried, weeping and wailing, saying, ^uAlas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

The angelic view of "Babylon."
(Cf. Rev. 17. 1-7; 18. 1-8.)

20 Rejoice over her, thou heaven, and ye ^vholy apostles and prophets; for God hath ^wavenged you on her.

21 And a ^xmighty angel took up a stone like a great ^ymillstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the ^zvoice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no ^{aa}craftsman, of whatsoever craft he be, shall be found any more in thee; and the ^{ab}sound of a millstone shall be heard no more at all in thee;

23 And the light of a ^{ac}candle shall shine no more at all in thee; and the voice of the ^{ad}bridegroom and of the bride shall be heard no more at all

14; 19. 17.) The notion of a literal Babylon to be rebuilt on the site of ancient Babylon is in conflict with Isa. 13. 19-22. But the language of Rev. 18. (e.g. vs. 10, 16, 18) seems beyond question to identify "Babylon," the "city" of luxury and traffic, with "Babylon" the ecclesiastical centre, viz. Rome. The very kings who hate ecclesiastical Babylon deplore the destruction of commercial Babylon.

in thee: for thy merchants were the great men of the earth; for by thy ^asorceries were all nations deceived. 24 And in her was found the ^bblood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER 19.

(*Parenthetical: the four alleluias of the glorified saints. Cf. Rev. 17. 1-7; 18. 1-8.*)

AND after these things I heard a great ^cvoice of much people in heaven, saying, Alleluia; ^dSalvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great ^fwhore, which did corrupt the earth with her fornication, and hath ^eavenged the blood of his servants at her hand.

3 And again they said, ^hAlleluia. And her ⁱsmoke rose up for ever and ever.

4 And the four and twenty ^jelders and the four ^kbeasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a ^lvoice came out of the throne, saying, ^mPraise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty ⁿthunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

The marriage of the Lamb.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his ^owife hath made herself ready.

8 And to her ^pwas granted that she should be arrayed in fine linen, clean and white: for the fine linen is the ^qrighteousness of saints.

A.D. 96.

^aCf. Nah. 3.4.

^bRev. 17.6.

^cRev. 18.20; 11.16.

^dthe salvation.
See Rom. 1.16, note.

^epower of our God.

^fRev. 17.1.

^gCf. Rev. 6.10; cf. Lk. 18.7.8.

^hv.1.

ⁱCf. Rev. 18.9,18; cf. Mk. 9.48.

^jElders. Tit. 1.5.9.

^kLiving creatures.

^lCf. Rev. 18.4.

^mCf. Psa. 134.1.

ⁿCL Ex. 20.18.

^oBride (of Christ).
vs. 6-8; Rev. 21.9.
(John 3.29; Rev. 19.6-8.)

^pCf. Cor. 15.10.

^qrighteousnesses.
Righteousness (garment).
(Gen. 3.21.)

^rCf. Lk. 14.15.

^sInspiration.
Rev. 21.5. (Ex. 4.15; Rev. 22.19.)

^tCf. Heb. 1.14.

^uCf. Eph. 1.9,10; cf. 1 Pet. 1.10-12.

^vContra, Rev. 6.2; cf. Psa. 45.4; contra, Mt. 21.2-5.

^wChrist (Second Advent). vs. 11-21; Rev. 20.4-6. (Deut. 33.3; Acts 1.9-11.)

^xCf. Rev. 3.7.

^yRev. 1.14.

^zdiadems.

^aCf. Ls. 13,16; cf. Mt. 11.27; cf. 1 Tim. 6.16.

^bCf. Isa. 63.2,3.

^cv.21; cf. Rev. 1.16; cf. 2 Thes. 2.8. d Rev. 14.20; Isa. 63.3,6; cf. Mt. 21.44.

^eRev. 17.14; 1.5.

^fmid-heaven.

9 And he saith unto me, Write, ^gBlessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, ^hThese are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the ⁱtestimony of Jesus is the spirit of prophecy.

The second coming of Christ in glory. (Cf. Mt. 24. 16-30.)

11 And I ^jsaw heaven opened, and behold a ^kwhite horse; and ^lhe that sat upon him was called ^mFaithful and True, and in righteousness he doth judge and make war.

12 His ⁿeyes were as a flame of fire, and on his head were many ^ocrowns; and he had a name written, ^pthat no man knew, but he himself.

13 And he was clothed with a ^qvesture ^rdipped in blood: and his ^sname is called The Word of God.

14 And the armies ^twhich were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a ^usharp sword, that with it he should smite the nations: and he shall rule them with a ^vrod of iron: and ^whe treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on ^xhis vesture and on his thigh a name written, ^yKING OF KINGS, AND LORD OF LORDS.

The battle of Armageddon (Rev. 16. 14; 19. 17, note).

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in ^zthe midst of heaven, ^{aa}Come and

1 The "Lamb's wife" here is the "bride" (Rev. 21. 9), the Church, identified with the "heavenly Jerusalem" (Heb. 12. 22, 23), and to be distinguished from Israel, the adulterous and repudiated "wife" of Jehovah, yet to be restored (Isa. 54. 1-10; Hos. 2. 1-17), who is identified with the earth (Hos. 2. 23). A forgiven and restored wife could not be called either a *virgin* (2 Cor. 11. 2, 3), or a *bride*.

2 The garment in Scripture is a symbol of righteousness. In the bad ethical sense it symbolizes self-righteousness (e.g. Isa. 64. 6; see Phil. 3. 6-8, the best that a moral and religious man under law could do). In the good ethical sense the garment symbolizes "the righteousness of God . . . upon all them that believe." See Rom. 3. 21, note.

3 The vision is of the departure from heaven of Christ and the saints and angels preparatory to the catastrophe in which Gentile world-power, headed up in the Beast, is smitten by the "stone cut out without hands" (Dan. 2. 34, 35).

4 Armageddon (the ancient hill and valley of Megiddo, west of Jordan in the plain of Jezreel) is the appointed place for the beginning of the great battle in which the

gather yourselves together unto the ^asupper of the great God;

18 That ye may ^beat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the ^cbeast, and the kings of the earth, and their armies, gathered together to ^dmake war against him that sat on the horse, and against his army.

(2) *Doom of the Beast, (3) and of the False Prophet.*

20 And the ^ebeast was taken, and with him the ^ffalse prophet that wrought ^gmiracles before him, with which he deceived them that had received the mark of the beast, and ^hthem that worshipped his image. These both ⁱwere cast alive into ^ja lake of fire burning with brimstone.

(4) *Doom of the kings.*

21 And the remnant were slain with the sword of ^khim that sat

A.D. 96.

^a great supper of God.

^b Cf. Dan. 7:5; cf. Eze. 32:21-31.

^c The Beast, vs. 19, 20. (Dan. 7:8.)

^d Armageddon (battle of), Rev. 16:14; 19:17, note.

^e Antichrist, Rev. 13:11-17. (1 John 2:18; Rev. 13:11-17.)

^f signs.

^g Rev. 13:12, 15.

^h Day (of destruction), vs. 19, 20; Rev. 20, 11-15. (Job 21:30; Rev. 20, 11-15.)

ⁱ the.

^j Kingdom. (N.T.), vs. 11-21; Rev. 20, 1-15. (Lk. 21:31-33; 1 Cor. 15, 24.)

^k Day (of Jehovah), vs. 11-21. (Isa. 2, 10-22.)

^l Satan. vs. 2, 7, 10. (Gen. 3:1.)

^m v. 8; 2 Cor. 4:4.

upon the horse, which sword proceeded out of his mouth: ^kand all the fowls were filled with their flesh.

CHAPTER 20.

Satan bound in the abyss during the kingdom-age.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and ^lSatan, and bound him a ^mthousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should ⁿdeceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

The first resurrection (1 Cor. 15, 52, note), and the kingdom-age.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of

Lord, at His coming in glory, will deliver the Jewish remnant besieged by the Gentile world-powers under the Beast and False Prophet (Rev. 16, 13-16; Zech. 12, 1-9). Apparently the besieging hosts, whose approach to Jerusalem is described in Isa. 10, 28-32, alarmed by the signs which precede the Lord's coming (Mt. 24, 29, 30), have fallen back to Megiddo, after the events of Zech. 14, 2, where their destruction begins; a destruction consummated in Moab and the plains of Idumea (Isa. 63, 1-6). This battle is the first event in "the day of Jehovah" (Isa. 2, 12, refs.), and is the fulfilment of the smiting-stone prophecy of Dan. 2, 35.

¹ The day of Jehovah (called, also, "that day," and "the great day") is that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and the new earth (Isa. 65, 17-19; 66, 22; 2 Pet. 3, 13; Rev. 21, 1). The order of events appears to be: (1) The return of the Lord in glory (Mt. 24, 29, 30); (2) the destruction of the Beast and his host, "the kings of the earth and their armies," and the false prophet, which is the "great and terrible" aspect of the day (Rev. 19, 11-21); (3) the judgment of the nations (Zech. 14, 1-9; Mt. 25, 31-46); (4) the thousand years, i.e. the kingdom-age (Rev. 20, 4-6); (5) the Satanic revolt and its end (Rev. 20, 7-10); (6) the second resurrection and final judgment (Rev. 20, 11-15); and (7) the "day of God," earth purged by fire (2 Pet. 3, 10-13).

The day of the LORD is preceded by seven signs: (1) The sending of Elijah (Mal. 4, 5; Rev. 11, 3-6); (2) cosmical disturbances (Joel 2, 1-12; Mt. 24, 29; Acts 2, 19, 20; Rev. 6, 12-17); (3) the insensibility of the professing church (1 Thes. 5, 1-3); (4) the apostasy of the professing church, then become "Laodicea" (2 Thes. 2, 3); (5) the rapture of the true church (1 Thes. 4, 17); (6) the manifestation of the "man of sin," the Beast (2 Thes. 2, 1-8); (7) the apocalyptic judgments (Rev. 11-18).

² The Beast, Summary: This "Beast" is the "little horn" of Dan. 7, 24-26, and "desolator" of Dan. 9, 27; the "abomination of desolation" of Mt. 24, 15; the "man of sin" of 2 Thes. 2, 4-8; earth's last and most awful tyrant, Satan's fell instrument of wrath and hatred against God and the Jewish saints. He is, perhaps, identical with the rider on the white horse of Rev. 6, 2, who begins by the peaceful conquest of three of the ten kingdoms into which the former Roman empire will then be divided, but who soon establishes the ecclesiastical and governmental tyranny described in Dan. 7, 9, 11; Rev. 13. To him Satan gives the power which he offered to Christ (Mt. 4, 8, 9; Rev. 13, 4). See "The great tribulation," Psa. 2, 5; Rev. 7, 14, note.

³ The duration of the kingdom of heaven in its mediatorial form (1 Cor. 15, 24, note).

them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the ¹first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Satan loosed: (5) the doom of Gog and Magog.

7 And when the thousand years are expired, Satan ^hshall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quar-

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a Remnant. Rom. 11.1-5. (Isa. 1.9; Rom. 11.5.)

b Rev. 13.15-17; 14. 9-13.

c Christ (Second Advent), vs. 4-6; Rev. 22.12. (Deut. 30.3; Acts 1.9-11.)

d Resurrection. vs. 4, 5; 1 Cor. 15. 1-52. (Job 19.25; 1 Cor. 15.52.)

e Rev. 14.13.

f Rev. 1.6.

g Jehovah. Isa. 61. 6.

h v. 3.

i Ezk. 38.2, note.

j the war.

k Satan. vs. 2, 7.10. (Gen. 3.1.)

l Rev. 19.20.

m they shall.

n v. 12, note.

o Day of judgment. (Mt. 10. 15.)

ters of the earth, ¹Gog and Magog, to gather them together to ²battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

(6) **The doom of Satan.**

10 And the ²devil that deceived them was cast into the lake of fire and brimstone, ¹where the beast and the false prophet are, and ^mshall be tormented day and night for ever and ever.

(7) **Doom of the unbelieving dead: the last judgment.**

11 ⁿAnd I saw a ³great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and ⁴there was found no place for them.

1 The "resurrection of the just" is mentioned in Lk. 14. 13, 14, and the resurrection of "life" distinguished from the "resurrection unto damnation" in John 5. 29. We here learn for the first time what interval of time separates these two resurrections. See 1 Cor. 15. 52, note.

2 Satan, Summary: This fearful being, apparently created one of the cherubim (Ezk. 1. 5, note; 28. 12-14, note) and anointed for a position of great authority, perhaps over the primitive creation (Gen. 1. 2, note 3; Ezk. 28. 11-15), fell through pride (Isa. 14. 12-14). His "I will" (Isa. 14. 13) marks the introduction of sin into the universe. Cast out of heaven (Lk. 10. 18), he makes earth and air the scene of his tireless activity (Eph. 2. 2; 1 Pet. 5. 8). After the creation of man he entered into the serpent (Gen. 3. 1, note), and, beguiling Eve by his subtlety, secured the downfall of Adam and through him of the race, and the entrance of sin into the world of men (Rom. 5. 12-14). The Adamic Covenant (Gen. 3. 14-19, note) promised the ultimate destruction of Satan through the "Seed of the woman." Then began his long warfare against the work of God in behalf of humanity, which still continues. The present world-system (Rev. 13. 8), organized upon the principles of force, greed, selfishness, ambition, and sinful pleasure, is his work and was the bribe which he offered to Christ (Mt. 4. 8, 9). Of that world-system he is prince (John 14. 30; 16. 11), and god (2 Cor. 4. 4). As "prince of the power of the air" (Eph. 2. 2) he is at the head of a vast host of demons (Mt. 7. 22, note). To him, under God, was committed upon earth the power of death (Heb. 2. 14). Cast out of heaven as his proper sphere and "first estate," he still has access to God as the "accuser of the brethren" (Rev. 12. 10), and is permitted a certain power of sifting or testing the self-confident and carnal among believers (Job 1. 6-11; Lk. 22. 31, 32; 1 Cor. 5. 5; 1 Tim. 1. 20), but this is a strictly permissive and limited power, and believers so sifted are kept in faith through the advocacy of Christ (Lk. 22. 31, 32; 1 John 2. 1, note). At the beginning of the great tribulation Satan's privilege of access to God as accuser will be withdrawn (Rev. 12. 7-12). At the return of Christ in glory Satan will be bound for one thousand years (Rev. 20. 2); after which he will be "loosed for a little season" (Rev. 20. 3, 7, 8), and will become the head of a final effort to overthrow the kingdom. Defeated in this, he will be finally cast into the lake of fire, his final doom. The notion that he reigns in hell is Miltonic, not biblical. He is prince of this present world-system, but will be tormented in the lake of fire.

3 The expressions, "the judgment," or, "day of judgment," as the passages and their contexts show, refer to the final judgment of Rev. 20. 11-15.

4 The "day of destruction" is that aspect of the day of Jehovah (Isa. 2. 12; Rev. 19. 19, Summary) which visits final and eternal judgment upon the wicked. Three

12 And I saw the ^adead, small and great, stand before ^bGod; ^cand the books were opened: and another ^dbook was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. ^eThis is the ²second death.

15 And ^fwhosoever was not found written in the book of life was ^gcast into the lake of fire.

CHAPTER 21.

The seven new things: (1) the new heaven, and (2) the new earth.

AND I saw a ^hnew heaven and a new earth: for the ⁱfirst heaven and the first earth were passed away; and there was no more sea.

2 And I John saw ^hthe holy city, new Jerusalem, coming down from God out of heaven, prepared ^oas a bride adorned for her husband.

(3) The new peoples.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all

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^a Judgments (the seven). 2 Sam. 7.14.

^b the throne.

^c Dan. 7.10; Mt. 12. 36.

^d Lk. 10. 20; Phile. 4.3.

^e Lk. 16. 23, note.

^f shades.

^g Death (the second), vs. 6, 14, 15; Rev. 21.8.

^h John 8. 21, 24; Rev. 21.8.)

ⁱ second death, the lake of fire.

^j Kingdom (N. T.), vs. 1-15; Rev. 21.1-6. (Lk. 1.31-33; 1 Cor. 15. 24.)

^k Life (eternal), vs. 12, 15; Rev. 21. 6, 27. (Mt. 7. 14; Rev. 22.19.)

^l Day (of destruction), (Job 21. 30.)

^m 2 Pet. 3.13; Isa. 65.17; 66.22.

ⁿ Heb. 12. 26, 27; 2 Pet. 3.10-12.

^o Rev. 22. 19; vs. 10, 27.

^p Rev. 19. 7, 8; cf. Eph. 5. 25-27; cf. Psa. 45. 13-15.

^q Kingdom (N. T.), vs. 1-6; 1 Cor. 10. 28. (Lk. 1.31-33; 1 Cor. 15. 24.)

^r Inspiration, Rev. 22. 17-19. (Ex. 4. 15; Rev. 22. 19.)

^s Death (the second). (John 8. 21.)

^t Bride (of Christ). Rev. 19. 6-8.

^u Holy Spirit, Rev. 22. 17 (Mt. 1. 18; Acts 2. 4.)

tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the ^pthrone said, Behold, I make all things new. And he said unto me, Write: ^qfor these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is ^rthe ²second death.

(4) The Lamb's wife: the new Jerusalem.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee ^sthe bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and

such "days" are included in the "day" of Jehovah, and are described in the references beginning with Isa. 34. 1-9. (See Mt. 25. 32, note; Rev. 20. 11, refs.)

1 The final judgment. The subjects are the "dead." As the redeemed were raised from among the dead one thousand years before (v. 5), and have been in glory with Christ during that period, the "dead" can only be the wicked dead, from the beginning to the setting up of the great white throne in space. As there are degrees in punishment (Lk. 12. 47, 48), the dead are judged according to their works. The book of life is there to answer such as plead their works for justification, e.g. Mt. 7. 22, 23; an awful blank where the name might have been.

The Judgments, Summary: Among the many judgments mentioned in Scripture, seven are invested with especial significance. These are: (1) The judgment of the believers' sins in the cross of Christ (John 12. 31, note); (2) the believers' self-judgment (1 Cor. 11. 31, note); (3) the judgment of the believers' works (2 Cor. 5. 10, note); (4) the judgment of the nations at the return of Christ (Mt. 25. 32, note); (5) the judgment of Israel at the return of Christ (Ezek. 20. 37, note); (6) the judgment of angels after the one thousand years (Jude 6, note); and (7) the judgment of the wicked dead with which the history of the present earth ends.

2 Second death, Summary: "The second death" and the "lake of fire" are identical terms (Rev. 20. 14) and are used of the eternal state of the wicked. It is "second" relatively to the preceding physical death of the wicked in unbelief and rejection of God; their eternal state is one of eternal "death" (i.e. separation from God) in sins (John 8. 21, 24). That the second death is not annihilation is shown by a comparison of Rev. 19. 20 with Rev. 20. 10. After one thousand years in the lake of fire the Beast and False Prophet are still there, undestroyed. The words

her ^alight was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve ^bangels, and names written thereon, which are ^cthe names of the ^dtwelve tribes of the ^echildren of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve ^ffoundations, and in them ^gthe names of the twelve ^hapostles of the Lamb.

15 And he that talked with me had a golden ⁱreed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth ^jfoursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand ^kfurlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred ^land forty ^mand four cubits, according to the measure of a man, that is, of the ⁿangel.

18 And the building of the wall of it was of jasper: and the city was ^opure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve ^ppearls; every several gate was of one pearl: and the ^qstreet of the city was pure gold, as it were transparent glass.

(5) The new temple.

22 And I saw no temple therein: for the Lord God Almighty ^rand the Lamb are the temple of it.

(6) The new light.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of ^sGod did lighten it, and the Lamb is the ^tlight thereof.

24 And the nations of them which are ^usaved ^vshall walk in the light of it: and the kings of the earth do bring their glory and honour ^winto it.

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^abrightness.

^bHeb.1.4.^{note.}

^cIsrael

(prophecies).

Rom.11.1-27.

(Gen.12.2,3; Rom.11.26.)

^dCf.Ezk.48.

31-34.

^esons.

^fCf.Heb.11.10.

^gtwelve

names.

^hCf.Eph.2.

20, Cf.Lk.22.

29,30.

ⁱA reed =

about 10 ft.;

also v.16.

^jCf.1 Ki.6.20.

^kOne furlong

= 582 ft.

^lCf.2 Chr.3.8.

^mCf.Mt.13.

45,46 with

Eph.5.25.

ⁿRev.22.2;

cf.Rev.3.4.

^ois the tem-

ple of it and

the Lamb.

^pIsa.60.19.

^qlamp.

^rRom.1.16,

note.

^sshall walk by

the light of

it.

^tunto.

^uCf.Rev.22.15.

^vhe that.

^wthey only,

which.

^xLife (eter-

nal), vs.6,27;

Rev.22.1,2,

14,17,19.

(Mt.7.14; Rev.22.19.)

^ya river; cf.

Rev.20.15.

^zRev.4.2,3.

^aRev.21.21.

^bContra,

Gen.3.6,7.

^cCf.Zech.14.

11; ^dcontra,

Gen.3.17.

^ev.1.

^fRev.7.15.

^gno more

night.

^hlamp.

ⁱJehovah.

Isa.60.19.

^jspirits of the

prophets.

^kRev.1.1.

^lHeb.10.37.

^mHeb.1.4.

ⁿContra, Rev.

10.4; 5,9.

^oRev.1.3; cf.

1 Cor.7.29.

^pdoth un-

righteously.

^qdo un-

righteously.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither ^rwhatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's ^sbook of life.

CHAPTER 22.

(7) The new Paradise and its river of the water of life.

AND he shewed me ^ta pure river of water of life, clear as crystal, proceeding out of the ^uthrone of God and of the Lamb.

2 In the midst of the ^vstreet of it, and on either side of the river, was there the tree of life, which bare twelve ^wmanner of fruits, and yielded her fruit every month: and the leaves of the tree were for the ^xhealing of the nations.

3 And there shall be ^yno more curse: but ^zthe throne of God and of the Lamb shall be in it; and his ^{aa}servants shall serve him:

4 And they shall see his face; and his name ^{bb}shall be in their foreheads.

5 And there shall be ^{cc}no night there; and they need no ^{dd}candle, neither light of the sun; for the ^{ee}Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the ^{ff}holy prophets ^{gg}sent his angel to shew unto his servants the things which must ^{hh}shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

The last message of the Bible.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the ⁱⁱangel which shewed me these things.

9 Then saith he unto me, See thou do it not: for I am thy ^{kk}fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for ^{ll}the time is at hand.

11 He that ^{mm}is unjust, let him ⁿⁿbe

"forever and forever" ("to the ages of the ages") are used in Heb. 1.8 for the duration of the throne of God, eternal in the sense of unending.

unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is ^{2a}holy, let him be holy still.

12 And, behold, I ^bcome quickly; and my ^creward is with me, to give every man ^daccording as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed ^eare they that ^fdo his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without ^gare dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in ^hthe churches. I am the root and the offspring of David, **and** the bright and morning star.

17 And the ⁱSpirit and the bride

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^a Sanctify, *holy* (persons) (N.T.). (Mt. 4:5.)

^b See v.20.

^c Rewards. 1 Cor. 3:14. (Dan. 12:3; 1 Cor. 3:14.)

^d Judgments (the seven). Rev. 20:12. (2 Sam. 7:14; Rev. 20:12.)

^e wash their robes.

^f Churches (local). Phil. 1:1. (Acts 2:41; Phil. 1:1.)

^g Holy Spirit. Acts 2:4. (Mt. 18: 18; Act 2:4.)

^h Inspiration. (Ex. 4:15.)

ⁱ Life (eternal). vs. 1, 2, 14, 17, 19. (Mt. 7:14.)

^j Christ (Second Advent). vs. 7, 20. (Acts 1:10, 11.)

^k Bible prayers (N.T.). (Mt. 6:9.)

say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 ^hFor I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the ³words of the book of this prophecy, God shall take away his part out of the ⁴book of life, and out of the holy city, and from the things which are written in this book.

The last promise and the last prayer of the Bible.

20 He which testifieth these things saith, Surely ^jI come quickly.

^kAmen. Even so, come, Lord Jesus

21 The grace of our Lord Jesus Christ **be** with you all. Amen.

¹ See *definitions* O.T. righteousness (Lk. 2. 25); N.T. righteousness (Rom. 3. 21, note; 10. 10); righteous living (1 John 3. 7); self-righteousness (Rom. 10. 3).

² Sanctification, holiness, Summary: (1) In both Testaments the same Hebrew and Greek words are rendered by the English words "sanctify" and "holy," in their various grammatical forms. The one uniform meaning is, "to set apart for God." (2) In both Testaments the words are used of *things* and of *persons*. (3) When used of things no moral quality is implied; they are sanctified or made holy because set apart for God.

(4) Sanctification when used of persons has a threefold meaning. (a) In *position*, believers are eternally set apart for God by redemption, "through the offering of the body of Jesus Christ once" (Heb. 10. 9, 10). Positionally, therefore, believers are "saints" and "holy" from the moment of believing (Phil. 1. 1; Heb. 3. 1). (b) In *experience*, the believer is *being* sanctified by the work of the Holy Spirit through the Scriptures (John 17. 17; 2 Cor. 3. 18; Eph. 5. 25, 26; 1 Thes. 5. 23, 24). (c) In *consummation*, the believer's complete sanctification awaits the appearing of the Lord (Eph. 5. 27; 1 John 3. 2). See "Salvation," Rom. 1. 16, note.

³ Inspiration: Summary. The testimony of the Bible to itself.

(1) The writers affirm, where they speak of the subject at all, that they speak by direct divine authority. (2) They invariably testify that the *words*, and not the ideas merely, are inspired. The most important passage is 1 Cor. 2. 7-15, which see. (3) The whole attitude of Jesus Christ toward the Old Testament, as disclosed in His words, both before His death and after His resurrection, confirms its truth and divine origin, and He explicitly ascribes the Pentateuch to Moses. (4) In promising subsequent revelations after the predicted advent of the Spirit (John 16. 12-15), our Lord prepared the way for the New Testament. (5) The writers of the New Testament invariably treat the Old Testament as authoritative and inspired. See 2 Pet. 1. 19, note; 1 Cor. 2. 13, note.

⁴ Eternal life, Summary of the teaching:

(1) The life is called "eternal" because it was from the eternity which is past unto the eternity which is to come—it is the life of God revealed in Jesus Christ, who is God (John 1. 4; 5. 26; 1 John 1. 1, 2). (2) This life of God, which was revealed in Christ, is imparted in a new birth by the Holy Spirit, acting upon the word of God, to every believer on the Lord Jesus Christ (John 3. 3-15). (3) The life thus imparted is not a new life except in the sense of human possession; it is still "that which was from the beginning." But the recipient is a "new creation" (2 Cor. 5. 17; Gal. 6. 15). (4) The life of God which is in the believer is an unsevered part of the life which eternally was, and eternally is, in Christ Jesus—one life, in Him and in the believer—Vine and branches; Head and members (1 Cor. 6. 17; Gal. 2. 20; Col. 1. 27; 3. 3, 4; 1 John 5. 11, 12; John 15. 1-5; 1 Cor. 12. 12-14).

swallowed you up on every side, that ye might be a possession unto the residue of the ^aheathen, and ^bye are taken up in the lips of talkers, and ^care an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the ^aheathen that are round about; 5 Therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the ^aheathen, and against all Idumea, which have appointed my land into their possession with the joy of all ^dtheir heart, with despotic minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have ^eborne the shame of the ^aheathen:

7 Therefore thus saith the Lord God; I have lifted up mine hand, Surely the ^aheathen that are about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better ^funto you than at your beginnings; and ye shall know that I am the Lord.

12 Yea, I will cause men to walk upon you, even my people Israel; and ^gthey shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth ^hbe-reave them of men.

13 Thus saith the Lord God; Because they say unto you, Thou land devourest up men, and hast be-reaved thy nations;

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14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.

15 Neither will I cause ⁱmen to hear in thee the shame of the ^aheathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

The past sins of Israel: her future restoration and conversion.

16 Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, ^jthey defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols ^kwherewith they had polluted it:

19 And I scattered them among the ^aheathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the ^aheathen, whither they went, they ^lprofaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.

21 But I had pity for mine holy name, which the house of Israel had profaned among the ^aheathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord God; I do not ^mthis for your sakes, ⁿO house of Israel, but for mine holy name's sake, which ye have profaned among the ^aheathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the ^aheathen, which ye have profaned in the midst of them; and the ^aheathen shall know that I am the Lord, saith the Lord God, when I shall be ^osanctified in you before their eyes.

24 For I will take you from among the ^aheathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and

a i.e. nations.

b Deut.28.37; 1 Ki.9.7; Lam.2.15; Dan.9.16.

c v.15; Ezk.34.29; Ps.123.3,4.

d Oba.17.

e See Jer.15.7.

f Lev.18.25, 27,28; Jer.2.7.

g Isa.52.5; Rom.2.24.

h Israel (prophecies), vs.22-38; Ezk.37.21-28. (Gen.12.23; Rom.11.26.)

i Ezk.20.41; 28.22.

j Isa.52.15; Heb.10.22.

from all your idols, will I cleanse you.

26 ^oA new heart also will I give you, and ^pa new spirit I will put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my ^qspirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do ^rthem.

28 ^sAnd ye shall dwell in the land that I gave to your fathers; and ^tye shall be my people, and I will be your God.

29 ^uI will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the ^hheathen.

31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

32 ^hNot for your sakes do I ^hthis, saith the Lord God, be it known,

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unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed-by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the ^hheathen that are left round about you shall know that I the Lord build the ruined ^hplaces, and plant that that was desolate: I the Lord have spoken it, and I will do it.

37 Thus saith the Lord God; ⁱI will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

PART VI. GENERAL THEME: RESTORATION OF ISRAEL; THE DAVIDIC KINGDOM; JUDGMENT ON THE NATIONS: CHAPTERS 37. 1-39. 29.

CHAPTER 37.

The vision of the valley of dry bones.

THE hand of the Lord was upon me, and ^kcarried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of ^lbones,

2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, ^mthey were very dry.

3 And he said unto me, Son of

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man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

5 Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live;

k Parables (O.T.), vs.1-14; Ezk.37.16-22. (Jud.9.7-15; Zech.11.14-17.)

l Holy Spirit, vs.1,14; Ezk.39.29. (Gen.1.2; Mal.2.15.)

¹ Having announced (Ezk. 36. 24-38) the restoration of the nation, Jehovah now gives in vision and symbol the method of its accomplishment. Verse 11 gives the clue. The "bones" are the whole house of Israel who shall then be living. The "graves" are the nations where they dwell. The order of procedure is: (1) the bringing of the people out (v. 12); (2) the bringing of them in (v. 12); (3) their conversion (v. 13); (4) the filling with the Spirit (v. 14). The symbol follows. The two sticks are Judah and the ten tribes; united, they are one nation (vs. 19-21). Then follows (vs. 21-27) the plain declaration as to Jehovah's purpose, and verse 28 implies that then Jehovah will become known to the Gentiles in a marked way. This is also the order of Acts 15. 16, 17, and the two passages strongly indicate the time of full Gentile conversion. See also Isa. 11. 10.

and ye shall know that I am the **LORD**.

7 So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the **skin** covered them above: but **there was no breath** in them.

9 Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the **Lord GOD**; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

The vision explained.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the **Lord GOD**; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I am the **LORD**, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I, the **LORD** have spoken **it**, and performed **it**, saith the **LORD**.

The sign of the two sticks.

15 The word of the **LORD** came again unto me, saying,

16 Moreover, thou son of man, take thee one **stick**, and write upon it, For **Judah**, and for the children of Israel his companions: then take another stick, and write upon it, For **Joseph**, the stick of **Ephraim**, and for all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy

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people shall speak unto thee, saying, Wilt thou not shew us what thou **meanest** by these?

19 Say unto them, Thus saith the **Lord GOD**; Behold, I will take the stick of **Joseph**, which is in the hand of **Ephraim**, and the tribes of Israel his fellows, and will put them with him, even with the stick of **Judah**, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the **Lord GOD**; Behold, I will take the **children of Israel** from among the **heathen**, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one **king** shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their **God**.

24 And **David** my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto **Jacob** my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and **my servant David** shall be their prince for ever.

26 Moreover I will make a **covenant** of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their **God**, and they shall be my people.

28 And the **heathen** shall know that I the **LORD** do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Execution

apostol

Parables
(O.T.), vs.
16-22; Zech.
6.9-15; (Jud.
9.7-15;
Zech.11.
7-14.)

b Israel
(prophecies),
vs.21-28;
Ezek.39.25,
29, (Gen.12.
2,3; Rom.
11.26.)

i.e. *nations*.

d Kingdom
(O.T.), vs.
21-28; Dan.
2.34-45.
(Gen.1.26;
Zech.12.8.)

e Christ
(Second
Advent),
Dan.7.13,14.
(Deut.30.3;
Acts 9.1-11.)

*f Isa.40.11;
Jer.23.5; 30.
9; Ezek.34.23,
24; Hos.3.5;
Lk.1.32.*

*g Isa.60.21;
Joel 3.20;
Amos 9.15.*

*h v.24;
John 12.34.*

Ezek.34.25;

Psa.89.3;

Isa.55.3;

Jer.32.40.

CHAPTER 38.

The prophecy against Gog.

AND the word of the **Lord** came unto me, saying,

2 Son of man, set thy face against **Gog**, the land of **Magog**, the chief prince of **Meshech** and **Tubal**, and prophesy against him.

3 And say, Thus saith the **Lord GOD**; Behold, I am against thee, O **Gog**, the chief prince of **Meshech** and **Tubal**:

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of **armour**, even a great company with bucklers and shields, all of them handling swords: *IRAN*

5 **Persia**, **Ethiopia**, and **Libya** with them; all of them with shield and helmet: *GERMANY*

6 **Gomer**, and all his bands; the house of **Togarmah** of the north quarters, and all his bands: *and* many people with thee.

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the **Lord GOD**; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought.

1 That the primary reference is to the northern (European) powers, headed up by Russia, all agree. The whole passage should be read in connection with Zech. 12. 1-4, 14. 1-9; Mt. 24. 14-30; Rev. 14. 14-20; 19. 17-21. "Gog" is the prince, "Magog," his land. The reference to Meshech and Tubal (Moscow and Tobolsk) is a clear mark of identification. Russia and the northern powers have been the latest persecutors of dispersed Israel, and it is congruous both with divine justice and with the covenants (e.g. Gen. 15. 18, note, Deut. 30. 3, note) that destruction should fall at the climax of the last mad attempt to exterminate the remnant of Israel in Jerusalem. The whole prophecy belongs to the yet future "day of Jehovah" (Isa. 2. 10-22; Rev. 19. 11-21), and to the battle of Armageddon (Rev. 16. 14; 19. 19, note), but includes also the final revolt of the nations at the close of the kingdom-age (Rev. 20. 7-9).

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Russia

11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say unto **Gog**, Thus saith the **Lord GOD**; In that day when my people of Israel dwelleth safely, shalt thou not know it?

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the **heathen** may know me, when I shall be sanctified in thee, O **Gog**, before their eyes.

17 Thus saith the **Lord GOD**, Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?

18 And it shall come to pass at the same time when **Gog** shall come against the land of Israel, saith the **Lord GOD**, that my fury shall come up in my face.

19 For in my jealousy and in the fire of my wrath have I spoken,

Surely in that day there shall be a great shaking in the land of Israel;
20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.
21 And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

CHAPTER 39.

(The prophecy against Gog, continued.)

THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:
2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord.

7 So will I make my holy name known in the midst of my people Israel; and I will not let them pollute

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lute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel.

8 Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God.

14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

17 And, thou son of man, thus saith the Lord God; "Speak unto every feathered fowl, and to every beast of the field, "Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the

a Hag.2.6; Rev.16.18.

b Jer.4.24; Nah.1.5.6.

c Arma-

geddon

(battle of).

vs.1-23; and

Ezk.39.1-16;

Joel 2.1-11;

(Rev.16.14;

19.11-21.)

d Jud.7.22;

1 Sam.14.20.

e v.16;

Ezk.37.28;

39.7; Psa.

9.16.

f Ezk.38.2,

note.

g Ezk.38.22;

Amos 1.4.

h i.e. coasts.

i.e. nations.

j Rev.16.17;

21.6.

k Isa.14.2.

l i.e. The

multitude.

m See Arma-

geddon,

Rev.19.17.

n Zeph.1.7.

princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I am the Lord their God from that day and forward.

23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

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Vision of restored and converted Israel.

25 Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.

PART VII. GENERAL THEME: ISRAEL IN THE LAND DURING THE KINGDOM-AGE: CHAPTERS 40. 1-48. 35.

CHAPTER 40.

Vision of the man with the measuring reed.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

3 And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou

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brought hither: declare all that thou seest to the house of Israel.

Vision of the future temple.

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 Then came he unto the gate which looked toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.

7 And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward.

10 And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 The space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.

14 He made also posts of three-score cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

16 And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees.

17 Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates was the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

20 And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they

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went up unto it by seven steps; and the arches thereof were before them.

23 And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof of round about: it was fifty cubits long, and five and twenty cubits broad.

30 And the arches round about were five and twenty cubits long, and five cubits broad.

31 And the arches thereof were toward the outer court; and palm trees were upon the posts thereof: and the going up to it had eight steps.

32 And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof of round about: it was fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

35 And he brought me to the

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north gate, and measured it according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof were toward the outer court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

38 And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt-offering.

39 And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the sin-offering and the trespass-offering.

40 And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.

42 And the four tables were of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.

The chambers of the singers and priests.

44 And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.

45 And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.

46 And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house.

The porch of the temple.

48 And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.

CHAPTER 41.

Description of the temple.

1 FTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.

2 And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place.

5 After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side.

6 And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.

7 And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house

a 1 Ki.6.4.

b 11.2.

c 1 Ki.6.5.

d Ezk.45.5.

e See v.21,
25,33,36.

e Lev.4.2.3.

b Lev.5.6;

6.6; 7.1.

c Or, at the

step.

d Or, endirons,

or, the

hearth-

stones.

e Lev.8.35;

Num.3.27;

28,32,38.18.

5; 1 Chr.9.

23; 2 Chr.13.

11; Psa.134.1

f Ezk.43.19;

44.15,16;

4. Ki.2.35.

g 1 Ki.6.20;

2 Chr.3.8.

h One cubit =

about 18 in.

i 1 Ki.6.8.

was still upward, and so increased from the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits.

9 The thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within.

10 And between the chambers was the wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.

12 Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows were covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

18 And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces;

19 So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other

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side: it was made through all the house round about.

20 From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.

21 The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

22 The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door.

25 And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without.

26 And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

CHAPTER 42.

(Description of the temple, continued.)

THEN he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north.

2 Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.

3 Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories.

4 And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

6 For they were in three stories,

d One reed = about 10 ft.

b 1 Ki.6.29.

c Ex.30.1.

d 1 Ki.6.31. 35.

e Ezk.41.12. 15.

f One cubit = about 18 in.; also vs.4,7,8.

(Description of the temple, continued.)

but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground.

7 And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits.

8 For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cubits.

9 And from under these chambers was the entry on the east side, as one goeth into them from the utter court.

10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

13 Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place is holy.

14 When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side,

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five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, and measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

CHAPTER 43.

(Description of the temple, continued.)

AT FTERWARD he brought me to the gate, even the gate that looketh toward the east:

Vision of the glory of the Lord filling the temple.

2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And I heard him speaking unto me out of the house; and the man stood by me.

The place of the throne of the future kingdom.

7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even

defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the coming in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

The measure of the altar.

13 And these are the measures of the altar after the ^acubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a ^bspan: and this shall be the higher place of the altar.

14 And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.

15 So the altar shall be four cubits; and from the altar and upward shall be four horns.

16 And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof.

17 And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

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18 And he said unto me, Son of man, thus saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to ^csprinkle blood thereon.

The offerings.

19 ^dAnd thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a ^eyoung bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, ^fwithout the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord, ^gand the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto the Lord.

25 ^hSeven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it, and they shall consecrate themselves.

27 ⁱAnd when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God.

CHAPTER 44.

The gate for the prince.

THEN he brought me back the way of the gate of the outward

sanctuary which looketh toward the east; and it was shut.

2 Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut.

3 It is for the prince; the prince, he shall sit in it to eat bread before the Lord; ^khe shall enter by the way of the porch of that gate, and shall go out by the way of the same.

The glory fills the house.

4 Then brought he me the way of the north gate before the house: and I looked, and, behold, ^lthe glory of the Lord filled the house of the Lord: and I fell upon my face.

5 And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, ^mlet it suffice you of all your abominations,

7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

The priests of the future temple.

9 Thus saith the Lord God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

10 ⁿAnd the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt-offering and the sacrifice for

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the people, and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity.

13 ^oAnd they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.

14 But I will make them ^pkeepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God:

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

17 And it shall come to pass, that when they enter in at the gates of the inner court, ^qthey shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 ^rThey shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird ^sthemselves with any thing that causeth sweat.

19 And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a ^twidow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

¹ Doubtless these offerings will be memorial, looking back to the cross, as the offerings under the old covenant were anticipatory, looking forward to the cross. In neither case have animal sacrifices power to put away sin (Heb. 10. 4; Rom. 3. 25).

23 And ^athey shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in ^bcontroversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance: *I am* their inheritance: and ye shall give them no possession in Israel: *I am* their possession.

29 They shall eat the ^dmeat-offering, and the sin-offering, and the trespass-offering; and every dedicated thing in Israel shall be their's.

30 ^cAnd the first of all the firstfruits of all *things*, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

CHAPTER 45.

The Lord's portion of the land.

MOREOVER, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length *shall be* the length of five and twenty thousand reeds, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou

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measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place.

4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

^dLit. meat.

^eEx.13:2;

Num.3:13.

^fOne cubit =

about 18 in.

^gOne ephah =

1 bu. 3

pts.; also vs.

10,11,13,24.

^hOne bath =

about 8 gals.

also vs.11,14.

ⁱOne homer =

about 86

gals.; also

vs.11,14.

^jOne shekel =

2s. 9d., or

65 cts.

^kOne gerah =

11.2 grains.

^lOne maneh =

one sixti-

eth of a tal-

ent.

ye shall give the sixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the ^acor, which is an homer of ten baths; for ten baths are an homer.

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a ^bmeat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, saith the Lord GOD.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD: In the ^dfirst month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh day of the month for every one that ereth, and for him that is simple: so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land a ^fbullock for a sin-offering.

23 And seven days of the feast he shall prepare a burnt-offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin-offering.

24 And he shall prepare a ^bmeat-offering of an ^eephah for a bullock, and an ephah for a ram, and an ^bhin of oil for an ephah.

25 In the ^eseventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven

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days, according to the sin-offering, according to the burnt-offering, and according to the ^bmeat-offering, and according to the oil.

CHAPTER 46.

The worship of the prince and the people.

THUS saith the Lord GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons.

4 And the burnt-offering that the prince shall offer unto the Lord in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 And the ^bmeat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs as he shall be able to give, and an ^bhin of oil to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a ^bmeat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an ^bhin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of

them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities the ^ameat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an ^bhin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the ^cLORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.

13 Thou shalt daily prepare a burnt-offering unto the ^cLORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

14 And thou shalt prepare a ^ameat-offering for it every morning, the sixth part of an ephah, and the third part of an ^bhin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the ^cLORD.

15 Thus shall they prepare the lamb, and the ^ameat-offering, and the oil, every morning for a continual burnt-offering.

16 Thus saith the ^cLord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover ^athe prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

The place for boiling the offerings.

19 After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward.

20 Then said he unto me, This is the place where the priests shall

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^aboil the trespass-offering and the sin-offering, where they shall ^bbake the ^ameat-offering; that they bear ^bthem not out into the outer court, to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court.

22 In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure.

23 And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.

24 Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

CHAPTER 47.

The river of the sanctuary. (Cf. Zech. 14. 8, 9; Rev. 22. 1, 2.)

AFTERWARD he brought me again unto the door of the house; and, behold, ^awaters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when ^bthe man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

^aLit. meat.^bOne hin = about 6 qts.^cLev.25.10.^dEzk.45.8.^e2 Chr.35.13.^fLev.24.5,7.^gJoel 3.18; Zech.13.1; 14.8; Rev. 22.1.^hEzk.40.3.ⁱOne cubit = about 18 in.

7 Now when I had returned, behold, at the bank of the river were very many ^atrees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: ^bwhich being brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, ^cthat every thing that liveth, which moveth, whithersoever the ^brivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, ^cthat the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a ^aplace to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, ^awhose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

The borders of the land.
(Cf. Gen. 15. 18-21.)

13 Thus saith the ^cLord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: ^aJoseph shall have two portions.

14 And ye shall inherit it, one as well as another: ^bconcerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this shall be the border of the land toward the north side, from the great sea, ^athe way of Hethlon, as men go to ^bZedad;

16 ^bHamath, ^aBerothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be ^bHazar-enan, the border of

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Damascus, and the north northward, and the border of Hamath. And this is the north side.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

19 And the south side southward, from Tamar even to ^athe waters of strife in Kadesh, the river to the great sea. And this is the south side southward.

20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 And it shall come to pass, ^cthat ye shall divide it by lot for an inheritance unto you, ^aand to the strangers that sojourn among you, which shall beget children among you: and ^bthey shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, ^cthat in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the ^cLord GOD.

CHAPTER 48.

The division of the land.
(Cf. Josh. 13. 1-19. 51.)

NOW these are the names of the tribes. ^aFrom the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

7 And by the border of Reuben, from the east side unto the west side, a portion for Judah.

8 And by the border of Judah, from the east side unto the west side, shall be ^athe offering which ye shall offer of five and twenty thousand *reeds in breadth*, and in length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the *Lord* shall be of five and twenty thousand in length, and of ten thousand in breadth.

For the priests and Levites.

10 And for them, even for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the *Lord* shall be in the midst thereof.

11 ^b*It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, ^cas the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 ^dAnd they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the *Lord*.

15 And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a ^eprofane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and

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fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

The portion for the prince.

21 ^fAnd the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a ^gportion.

24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the ^hwaters of strife in Kadesh, and to the river toward the great sea.

29 ⁱThis is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD.

a Ezk.45.1-6.*b* Ezk.44.15.*c* Ezk.44.10.*d* Lev.27.10, 28,33.*e* Ezk.42.20.*f* Ezk.45.7.*g* vs.8,10.*h* Heb. *one portion*.*i* Ezk.47.19.*j* Heb. *Meribah-Kadesh*.*k* Ezk.47.14, 21,22.

The city and its gates.
(Cf. Rev. 21. 10-27.)

30 And these are the goings out of the city on the north side, four thousand and five hundred measures.

31 ^aAnd the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph,

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one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 It was round about eighteen thousand *measures*: ^band the name of the city from that day shall be, *The Lord is there.*

7-12 The foundational book in understanding
Bible prophecy, especially the book of Revelation
11] THE BOOK OF DANIEL. [14]

DANIEL, like Ezekiel, was a Jewish captive in Babylon. He was of royal or princely descent (1. 3). For his rank and comeliness he was trained for palace service. In the polluted atmosphere of an oriental court he lived a life of singular piety and usefulness. His long life extended from Nebuchadnezzar to Cyrus. He was a contemporary of Jeremiah, Ezekiel (14. 20), Joshua, the high priest of the restoration, Ezra, and Zerubbabel.

Daniel is the indispensable introduction to New Testament prophecy, the themes of which are, the apostasy of the Church, the manifestation of the man of sin, the great tribulation, the return of the Lord, the resurrections and the judgments. These, except the first, are Daniel's themes also.

But Daniel is distinctively the prophet of the "times of the Gentiles" (Lk. 21. 24, refs.). His vision sweeps the whole course of Gentile world-rule to its end in catastrophe, and to the setting up of the Messianic kingdom.

Daniel is in four broad divisions: I. Introduction. The personal history of Daniel from the conquest of Jerusalem to the second year of Nebuchadnezzar, 1. 1-21. II. The visions of Nebuchadnezzar and their results, 2. 1-4. 37. III. The personal history of Daniel under Belshazzar and Darius, 5. 1-6. 28. IV. The visions of Daniel, 7. 1-12. 13.

The events recorded in Daniel cover a period of 73 years (Ussher).

CHAPTER 1.

Part I. Introduction: the personal history of Daniel (vs. 1-21).

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

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^a 2 Ki.24.1,2; 2 Chr.36.5-7; Jer.25.1; 52.12-30; Daniel was deported 8 years before Ezekiel.

^b Dan.5.1-3; 2 Chr.36.5-7; Jer.27.19,20.

^c Foretold, 2 Ki.20.18; Isa.39.7.

^d i.e. the king's leader, or attendant. Dan.2.26; 4.8,9,18,19; 5.12. Identical in meaning with Belshazzar.

^e Cf. Num.6.1-4; 1 Cor.10.21.

^f Gen.39.21; Acts 7.10.

^g Or, sadder.

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in

this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21 And Daniel continued even unto the first year of king Cyrus.

CHAPTER 2.

Part II. The visions of Nebuchadnezzar and their results (Dan. 2. 1-4. 37). (1) The forgotten dream: failure of the magi.

AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to

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call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can

1 From Dan. 2. 4 to 7. 28 the Book of Daniel is written in Aramaic, the ancient language of Syria, and substantially identical with Chaldaic, the language of ancient Babylonia. Upon this fact, together with the occurrence of fifteen Persian, and three Greek words, has been based an argument against the historicity of Daniel, and in favour of a date after the conquest of Palestine by Alexander (B.C. 332). It has, however, seemed, with some modern exceptions, to the Hebrew and Christian scholarship of the ages an unanswerable proof rather of the Danielic authorship of the book that, living from boyhood in a land the language of which was Chaldaic, a great part of his writing should be in that tongue. It has often been pointed out that the Chaldaic of Daniel is of high antiquity, as is shown by comparison with that of the Targums. The few words of Persian and Greek in like manner confirm the writer's residence at a court constantly visited by emissaries from those peoples. It is noteworthy that the Aramaic section is precisely that part of Daniel which most concerned the peoples amongst whom he lived, and to whom a prophecy written in Hebrew would have been unintelligible. The language returns to Hebrew in the predictive portions which have to do with the future of Israel. "The Hebrew of Daniel is closely related to that of Ezekiel."—Delitzsch.

shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

(2) *The prayer for wisdom.*

14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God ^b of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

(3) *The secret revealed to Daniel.*

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

¹ The monarchy-vision. Nebuchadnezzar's dream, as interpreted by Daniel, gives the course and end of "the times of the Gentiles" (Lk. 21. 24; Rev. 16. 19, note), that is, of Gentile world-empire. The four metals composing the image are explained as symbolizing (vs. 38-40) four empires, not necessarily possessing the inhabited

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23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

24 Therefore Daniel went unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him: Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came *into thy mind* upon thy bed, ^hwhat should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for ⁱany wisdom that I have more than any living, but for ^jtheir sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

(4) *The forgotten dream recovered.*

31 Thou, O king, sawest, and behold a great ^limage. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32 This image's head was of fine

^a Or, executioner (v. 24).

^b Lit. of the heavens vs. 19, 28, 37, 44; Dan. 4. 37; 5. 23.

^c Cf. Dan. 7. 25.

^d Dan. 4. 35.

^e Gen. 41. 45, marg.; Dan. 4. 9; Job 15. 8; Psa. 25. 14; Prov. 3. 32; Mt. 6. 5.

^f v. 14.

^g v. 22.

^h Times (of the Gentiles). vs. 29-45. Rev. 16. 19. (Lk. 21. 24; Rev. 16. 19.)

gold, his breast and his arms of silver, his belly and his ⁱthighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a ^lstone was cut out without hands, which smote the image upon his feet ^jthat were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the ^kchaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: ^land the stone that smote the image became a great mountain, and filled the whole earth.

(5) *The interpretation.*

36 This is the dream; and we will tell the interpretation thereof before the king.

(a) *The first world-empire: Babylon under Nebuchadnezzar.* (Cf. Dan. 7. 4.)

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And ^lwheresoever the children

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^a Or, sides.

^b Christ (as Stone).

vs. 34, 35, 44,

45; Zech. 4. 7.

(Ex. 17. 6;

1 Pet. 2. 8.)

^c Dan. 7. 23-27.

See Rev. 19. 17-21.

1. See "Armageddon" (Rev. 16. 14; 19. 17).

^d Psa. 1. 4;

Mt. 3. 12.

^e Kingdom (O.T.).

vs. 34-45;

Dan. 7. 1-27.

(Gen. 1. 26-

28; Zech.

12. 8.)

^f A mountain

is one of the

biblical sym-

bols of a

kingdom.

Isa. 2. 2,

note.

^g This is uni-

versal do-

minion. It

was never

fully real-

ized, but

power was

given for it.

^h Dan. 7. 23.

ⁱ Lit. Bre-

eth.

^j Dan. 7. 24.

^l Dan. 7. 24.

of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

(b) *The second world-empire: Media-Persia.* (Cf. Dan. 7. 5.)

(c) *The third world-empire: Greece.* (Cf. Dan. 7. 6.)

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

(d) *The fourth world-empire: Rome.* (Cf. Dan. 7. 7.)

40 ^hAnd the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all ⁱthings: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; ^lbut there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with ^jmiry clay.

42 And as the ^ltoes of the feet were part of iron, and part of clay,

earth, but able to do so (v. 38), and fulfilled in Babylon, Media-Persia, Greece (under Alexander), and Rome. The latter power is seen divided, first into two (the legs), fulfilled in the Eastern and Western Roman empires, and then into ten (the toes) (see Dan. 7. 26, note). As a whole, the image gives the imposing outward greatness and splendour of the Gentile world-power.

The smiting Stone (2. 34, 35) destroys the Gentile world-system (in its final form) by a sudden and irremediable blow, not by the gradual processes of conversion and assimilation; and then, and not before, does the Stone become a mountain which fills the "whole earth." (Cf. Dan. 7. 26, 27.) Such a destruction of the Gentile monarchy-system did not occur at the first advent of Christ. On the contrary, He was put to death by the sentence of an officer of the fourth empire, which was then at the zenith of its power. Since the crucifixion the Roman empire has followed the course marked out in the vision, but Gentile world-dominion still continues, and the crushing blow is still suspended. The detail of the end-time is given in Dan. 7. 1-28, and Rev. 13. 19. It is important to see (1) that Gentile world-power is to end in a sudden catastrophic judgment (see "Armageddon," Rev. 16. 14; 19. 21); (2) that it is immediately followed by the kingdom of heaven, and that the God of the heavens does not set up His kingdom till after the destruction of the Gentile world-system. It is noteworthy that Gentile world-dominion begins and ends with a great image (Dan. 2. 31; Rev. 13. 14, 15).

1 From the "head of gold" (v. 38) to the "iron" of the "fourth kingdom" (Rome) there is deterioration in fineness, but increase of strength (v. 40). Then comes the deterioration of the "fourth kingdom" in that very quality, strength. (1) Deterioration by division: The kingdom is divided into two, the legs (Eastern and Western empires), and these are again divided into kingdoms, the number of which when the Stone smites the image will be ten (toes, v. 42; cf. Dan. 7. 23, 24). (2) Deterioration by admixture: the iron of the Roman *imperium* mixed with the clay of the popular will, fickle and easily moulded. This is precisely what has come to pass in the constitutional monarchies which, with the Republic of France and the despotism of Turkey, cover the sphere of ancient Roman rule.

so the kingdom shall be partly strong, and partly ^abroken.

43 And whereas thou sawest iron mixed with ^bmiry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

(e) *The final world-empire: the kingdom of heaven.* (See Mt. 3. 2, note.)

44 ¹And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the ^astone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

(6) *The promotion of Daniel.*

46 ^aThen the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 ^aThen the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

1 The passage fixes authoritatively the *time* relative to other predicted events, when the kingdom of the heavens will be set up. It will be "in the days of these kings," i.e. the days of the ten kings (cf. Dan. 7. 24-27) symbolized by the toes of the image. That condition did not exist at the advent of Messiah, nor was it even possible until the dissolution of the Roman empire, and the rise of the present national world-system. See "Kingdom (O.T.)" (Gen. 1. 26; Zech. 12. 8); "Kingdom (N.T.)" (Lk. 1. 31-33; 1 Cor. 15. 28); Mt. 3. 2, note (defining "kingdom of heaven"). Verse 45 repeats the *method* by which the kingdom will be set up. (Cf. v. 31, note; Psa. 2. 5 with Psa. 2. 6; Zech. 14. 1-8 with Zech. 14. 9.)

2 The attempt of this great king of Babylon to unify the religions of his empire by self-deification will be repeated by the beast, the last head of the Gentile world-dominion (Rev. 13. 11-15). See "Beast, the" (Dan. 7. 8; Rev. 19. 20). It has repeatedly characterized Gentile authority in the earth, e.g. Dan. 6. 7; Acts 12. 22, and the later Roman emperors.

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49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but ^bDaniel sat in the gate of the king.

CHAPTER 3.

The pride of Nebuchadnezzar and his punishment: (1) the image of gold.

NEBUCHADNEZZAR the king made an ^aimage of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

a *Or, brittle.*

b *Or, baked, i.e. brittle.*

c Lk. 1. 32, 33, refs.

d v. 34, refs.

e Cf. v. 27, 28, 30.

f v. 22, refs.

g Prov. 14. 35; 21. 1.

h Cf. Gen. 19. 1, Lot the compromiser with Daniel the inflexible.

i Cf. Rev. 13. 14, 15.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

(2) *The three Jews refuse to worship the image.*

8 Wherefore at that time certain ^aChaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews ^bwhom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego: these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it true*, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are

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not careful to answer thee in this matter.

17 If it be so, our ^aGod whom we serve is able to deliver us from the burning fiery furnace, ^band he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that ^cwe will not serve thy gods, nor ^dworship the golden image which thou hast set up.

(3) *The harmless furnace.*

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that ^awere in his army to bind Shadrach, Meshach, and Abednego, ^band to cast ^cthem into the burning fiery furnace.

21 Then these men were bound in their coats, their hose, and their hats, and their ^dother garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, ^aand spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have ^bno hurt; and the ^cform of the fourth is like ^dthe Son of God.

(4) *The convinced king.*

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, ^aand spake, and said, Shadrach, Meshach, and Abednego, ye servants ^bof the most high God, come forth, and come ^chither. Then Shadrach, Meshach, and

1 The three Jews, faithful to God while the nation of Israel far from their land bear no testimony, are a fit type of the Jewish remnant in the last days (Isa. 1. 9; Rom. 11. 5), who will be faithful in the furnace of the great tribulation (Psa. 2. 5; Rev. 7. 14).

Abed-nego, "came forth, of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his ^bangel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

(5) *The decree of Nebuchadnezzar.*

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

CHAPTER 4.

(6) *The king's proclamation.*

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that ^ddwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! his kingdom is an ^eeverlasting kingdom, and his dominion is from generation to generation.

(7) *The tree vision of Nebuchadnezzar.*

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

1 Nebuchadnezzar, first of the Gentile world-kings in whom the times of the Gentiles (Lk. 21. 24; Rev. 16. 14) began, perfectly comprehended the universality of the sway committed to him (Dan. 2. 37, 38); as also did Cyrus (Ezra 1. 2). That they did not actually subject the known earth to their sway is true, but they might have done so. The earth lay in their power.

B.C. 580.

6 Therefore made I a decree ^ato bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, *saying*,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a ^hwatcher and an ^hholy one came down from heaven:

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let ^jseven times pass over him.

^a *Miracles*
(O.T.), vs.
19-27; Dan. 6.
16-23
(Gen.5.24;
Jon.2.1-10.)

^b *Heb.1.4,*
note.

^c Cf. Dan. 2.
37, 38; 3.29.

^d 2 Sam. 7.16;
Psa.89.35-
37; Dan. 7.
13, 14;
Lk.1.31-33.

^e Cf. Dan. 2.
1, 2.

^f *Symbol of a*
great king.
(Ezek.31.1-
14.) See v.
22.

^g vs.17, 23;
plural in 17.

^h *Sanctify,*
holy (O.T.).
Joel 1.14.
(Gen.2.3;
Zech.8.3.)

ⁱ Cf. Mt.3.
10; 7.19;
Lk.13.6-10.

^j *The number*
of completeness.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent ^athat the living may know ^bthat the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

(8) *The tree vision interpreted.*

19 Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, ^cthe dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him.

24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

B.C. 570.

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, ^dtill thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and ^ebreak off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

(9) *The tree vision fulfilled: restoration of Nebuchadnezzar.*

28 All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that ^fI have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 ^gWhile the word was in the king's mouth, there fell a voice from heaven, *saying*, ^hO king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and ⁱseven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' ^jfeathers, and his nails like birds' ^kclaws.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and ^lI blessed the most High, and I praised and honoured him that

¹ A progress may be traced in Nebuchadnezzar's apprehension of the true God. (1) "God is a God of gods [one amongst the national or tribal gods, but greater than they], and a Lord [Adonai = Master] of kings, and a revealer of secrets" (Dan. 2. 2.

liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35 And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What dost thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

CHAPTER 5.

Part III. The personal history of Daniel under Belshazzar and Darius (Dan. 5. 1-6. 28). The pride of Belshazzar and his downfall.

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

(1) The writing on the wall.

5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon

B.C. 563.

the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astounded.

10 Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king thy father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods is in thee,

^a Dan. 2.44; 7.14; Psa. 10.16; Mic. 4.7; Lk. 1.33.

^b Dan. 5.20; Ex. 18.11.

^c Nebuchadnezzar was "father" of Belshazzar in the biblical sense that David is called "father" of Jesus (Lk. 1.32). B. was probably a grandson.

^d Lk. 12.19, 20; 1 Thes. 5.2, 3.

^e Cf. Isa. 21. 1-4.

^f Isa. 47.13.

^g Chald. brightness. v. 6.

^h Or, grand-father. v. 2.

ⁱ Chald. knots

and that light and understanding and excellent wisdom is found in thee.

15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

(2) The writing interpreted.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they

B.C. 538.

fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSHIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it;

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about three-score and two years old.

1 The biblical order of the monarchs of Daniel's time, and of the period of the captivity and restoration of Judah, is as follows:

(1) Nebuchadnezzar (B.C. 604-561) with whom the captivity of Judah and the "times of the Gentiles" (Lk. 21. 24, note; Rev. 16. 19, note) began, and who established the first of the four world-monarchs (Dan. 2. 37, 38; 7. 4).

(2) Belshazzar (prob. B.C. 556), the Bel-shar-uzzar of the inscriptions, grandson of Nebuchadnezzar, and son of the victorious general Nabonidus. Belshazzar seems to have reigned as viceroy.

(3) Darius the Mede (Dan. 5. 31; 6. 1-27; 9. 1). Concerning this Darius secular history awaits further discoveries, as formerly in the case of Belshazzar. He has been conjectured to be identical with Gobryas, a Persian general. This Darius was "the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans" (Dan. 9. 1). "Ahasuerus," more a title than a name, the equivalent of the modern "Majesty," is used in Scripture of at least four personages, and is Persian rather than Median. That Darius the Mede was the "son" (or grandson) of an Ahasuerus proves no more than that he was, probably

47). (2) He is still a Hebrew deity, but Master of angels, and a God who responds to faith (Dan. 3. 28). (3) Here (Dan. 4. 34, 35) the king rises into a true apprehension of God. Cf. Darius, Dan. 6. 25-27.

CHAPTER 6.

History of Daniel to the accession of Cyrus.

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

(1) *The decree of Darius.*

4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, *We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.*

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, *save of thee, O king, he shall be cast into the den of lions.*

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

(2) *The steadfastness of Daniel.*

10 Now when Daniel knew that

through his mother, of the seed royal not only of Media, but also of Persia. There is one Darius in Daniel. (See Dan. 9. 1.)

(4) Cyrus, with whose rise to power came fully into existence the Medo-Persian, second of the world-empires (Dan. 2. 39; 7. 5). In Daniel's vision of this empire in "the third year of the reign of King Belshazzar" (Dan. 8. 1-4) the Median power of Darius is seen as the lesser of the two horns of the ram; the Persian power of Cyrus, under whom the Medo-Persian power was consolidated, as the "higher" horn which "came up last." Under Cyrus, who was prophetically named more than a century before his birth (Isa. 44. 28-45. 1-4), the return to Palestine of the Jewish remnant began (Ezra 1. 1-4). See Dan. 11. 2, marg. ref.

B.C. 538.

the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

(3) *Daniel cast into the lions' den.*

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

(4) *The delivering God.*

18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or even they came at the bottom of the den.

(5) *The decree of Darius.*

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

B.C. 537.

a Cf. Dan. 3.17.
b Miracles (O.T.) vs. 16-23; Jon. 2. 1-10. (Gen. 5.24; Jon. 2.1-10.)
c Heb.1.4, note.
d Dan.4.1, note.
e Cf. Dan. 2.47; 1.3, 29; 4. 1-33, 35.
f Cf. Rev.1.19.
g Times (of the Gentiles), vs. 1-27; Rev.16.19. (Lk. 21.24; Rev.16.19.)
h Cf. F.17.
i Jer.4.7 with 25.9.
j Ezk.17.3 with Ezk.17. 12.
k Dan.4.16, 34.
l A reference to the three-fold dominion of the second empire, Media, Persia, Babylonia.
m i.e. Lydia, Babylonia, Egypt, etc.
n Swiftness of Alexander's conquests.
o Cf. Dan. 8. 22.
p A horn symbolizes a king. Cf. Rev.17. 12.

CHAPTER 7.

Part IV. The visions of Daniel (Dan. 7. 1-12. 13). The beast vision of Daniel.

IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

(1) *The world-empire of Nebuchadnezzar.* (Cf. Dan. 2. 37, 38.)

4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

(2) *The world-empire of Media-Persia.* (Cf. Dan. 2. 39.)

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

(3) *The world-empire of Greece under Alexander.* (Cf. Dan. 2. 39; 8. 20-22; 10. 20; 11. 2-4.)

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

(4) *The Roman world-empire.* (Cf. vs. 23, 24; Dan. 2. 40-43.)

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

(5) *The ten kings (v. 24) and the "little horn" (vs. 24-27).* See v. 14, note.

8 I considered the horns, and be-

1 The "sea" in Scripture imagery stands for the populace, the mere unorganized mass of mankind (Mt. 13. 47; Rev. 13. 1).

so the kingdom shall be partly strong, and partly ^abroken.

43 And whereas thou sawest iron mixed with ^bmiry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

(e) *The final world-empire: the kingdom of heaven.* (See Mt. 3. 2, note.)

44 ¹And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the ^dstone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

(6) *The promotion of Daniel.*

46 ^eThen the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God is a God of gods, and a Lord of kings, and a ^frevealer of secrets, seeing thou couldst reveal this secret.

48 ^gThen the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.

1 The passage fixes authoritatively the *time* relative to other predicted events, when the kingdom of the heavens will be set up. It will be "in the days of these kings," i.e. the days of the ten kings (cf. Dan. 7. 24-27) symbolized by the toes of the image. That condition did not exist at the advent of Messiah, nor was it even possible until the dissolution of the Roman empire, and the rise of the present national world-system. See "Kingdom (O.T.)" (Gen. 1. 26; Zech. 12. 8); "Kingdom (N.T.)" (Lk. 1. 31-33; 1 Cor. 15. 28); Mt. 3. 2, note (defining "kingdom of heaven"). Verse 45 repeats the *method* by which the kingdom will be set up. (Cf. v. 31, note; Psa. 2. 5 with Psa. 2. 6; Zech. 14. 1-8 with Zech. 14. 9.)

2 The attempt of this great king of Babylon to unify the religions of his empire by self-deification will be repeated by the beast, the last head of the Gentile world-dominion (Rev. 13. 11-15). See "Beast, the" (Dan. 7. 8; Rev. 19. 20). It has repeatedly characterized Gentile authority in the earth, e.g. Dan. 6. 7; Acts 12. 22, and the later Roman emperors.

B.C. 603.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but ^hDaniel sat in the gate of the king.

CHAPTER 3.

The pride of Nebuchadnezzar and his punishment: (1) the image of gold.

NEBUCHADNEZZAR the king made an ²image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

a Or, brittle.

b Or, baked, i.e. brittle.

c Lk. 1.32, 33, refs.

d v.34, refs.

e Cf. vs. 27, 28, 30.

f v.22, refs.

g Prov. 14. 35; 21. 1.

h Cf. Gen. 19. 1, Lot the compromiser with Daniel the inflexible.

i Cf. Rev. 13. 14, 15.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down ⁱand worshipped the golden image that Nebuchadnezzar the king had set up.

(2) *The three Jews refuse to worship the image.*

8 Wherefore at that time certain ^aChaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews ^bwhom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego: these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it true*, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are

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not careful to answer thee in this matter.

17 If it be so, our ^cGod whom we serve is able to deliver us from the burning fiery furnace, ^dand he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that ^ewe will not serve thy gods, nor ^fworship the golden image which thou hast set up.

(3) *The harmless furnace.*

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their hose, and their hats, and their ^gother garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, ^{and} spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have ^hno hurt; and the ⁱform of the fourth is like ^jthe Son of God.

(4) *The convinced king.*

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, ^{and} spake, and said, Shadrach, Meshach, and Abednego, ye servants ^kof the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and

¹ The three Jews, faithful to God while the nation of Israel far from their land bear no testimony, are a fit type of the Jewish remnant in the last days (Isa. 1. 9; Rom. 11. 5), who will be faithful in the furnace of the great tribulation (Psa. 2. 5; Rev. 7. 14).

Abed-nego, "came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his ^bangel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

(5) *The decree of Nebuchadnezzar.*

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

CHAPTER 4.

(6) *The king's proclamation.*

NEBUCHADNEZZAR the king, Unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

(7) *The tree vision of Nebuchadnezzar.*

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed, and the visions of my head troubled me.

¹ Nebuchadnezzar, first of the Gentile world-kings in whom the times of the Gentiles (Lk. 21. 24; Rev. 16. 14) began, perfectly comprehended the universality of the sway committed to him (Dan. 2. 37, 38); as also did Cyrus (Ezra 1. 2). That they did not actually subject the known earth to their sway is true, but they might have done so. The earth lay in their power.

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6 Therefore made I a decree ^ato bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, *saying*,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an ^bholy one came down from heaven:

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let ^bseven times pass over him.

^a Miracles (O.T.), vs. 19-27; Dan. 6. 16-23 (Gen. 5.24; Jon. 2.1-10.)

^b Heb. 1.4, note.

^c Cf. Dan. 2. 37, 38; 3.29.

^d 2 Sam. 7.16; Psa. 89.35-37; Dan. 7. 13,14; Lk. 1.31-33.

^e Cf. Dan. 2. 1,2.

^f Symbol of a great king. (Ezr. 31.1-14.) See v. 22.

^g vs. 17,23; plural in 17.

^h Sanctify, *holy* (O.T.). Joel 1.14. (Gen. 2.3; Zech. 8.3.)

ⁱ Cf. Mt. 3. 10; 7.19; Lk. 13.6-10.

^j The number of completeness.

17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent ^athat the living may know ^bthat the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

(8) *The tree vision interpreted.*

19 Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him.

24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

¹ A progress may be traced in Nebuchadnezzar's apprehension of the true God. (1) "God is a God of gods [one amongst the national or tribal gods, but greater than they], and a Lord [Adonai = Master] of kings, and a revealer of secrets" (Dan. 2. over

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25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

(9) *The tree vision fulfilled: restoration of Nebuchadnezzar.*

28 All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that ^bI have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While the word was in the king's mouth, there fell a voice from heaven, *saying*, ^bO king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and ^bI blessed the most High, and I praised and honoured him that

liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35 And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What dost thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

CHAPTER 5.

Part III. The personal history of Daniel under Belshazzar and Darius (Dan. 5. 1-6, 28). The pride of Belshazzar and his downfall.

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

(1) The writing on the wall.

5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon

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the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10 Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king thy father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods is in thee,

^a Dan. 2.44; 7.14; Ps. 10.16; Mic. 4.7; Lk. 1.33.

^b Dan. 5.20; Ex. 18.11.

^c Nebuchadnezzar was "father" of Belshazzar in the biblical sense that David is called "father" of Jesus (Lk. 1.32). B. was probably a grandson.

^d Lk. 12.19, 20; 1 Thes. 5.2, 3.

^e Cf. Isa. 21. 1-4.

^f Isa. 47.13.

^g Chald. bright-nesses. v. 6.

^h Or, grand-father. v. 2.

ⁱ Chald. knots

and that light and understanding and excellent wisdom is found in thee.

15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

(2) The writing interpreted.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they

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fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSHIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it;

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about three-score and two years old.

1 The biblical order of the monarchs of Daniel's time, and of the period of the captivity and restoration of Judah, is as follows:

(1) Nebuchadnezzar (B.C. 604-561) with whom the captivity of Judah and the "times of the Gentiles" (Lk. 21. 24, note; Rev. 16. 19, note) began, and who established the first of the four world-monarchies (Dan. 2. 37, 38; 7. 4).

(2) Belshazzar (prob. B.C. 556), the Bel-shar-uzzar of the inscriptions, grandson of Nebuchadnezzar, and son of the victorious general Nabonidus. Belshazzar seems to have reigned as viceroy.

(3) Darius the Mede (Dan. 5. 31; 6. 1-27; 9. 1). Concerning this Darius secular history awaits further discoveries, as formerly in the case of Belshazzar. He has been conjectured to be identical with Gobryas, a Persian general. This Darius was "the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans" (Dan. 9. 1). "Ahasuerus," more a title than a name, the equivalent of the modern "Majesty," is used in Scripture of at least four personages, and is Persian rather than Median. That Darius the Mede was the "son" (or grandson) of an Ahasuerus proves no more than that he was, probably

47). (2) He is still a Hebrew deity, but Master of angels, and a God who responds to faith (Dan. 3. 28). (3) Here (Dan. 4. 34, 35) the king rises into a true apprehension of God. Cf. Darius, Dan. 6. 25-27.

CHAPTER 6.
History of Daniel to the accession of Cyrus.

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

(1) *The decree of Darius.*

4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom: but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, *We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.*

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, *save of thee, O king, he shall be cast into the den of lions.*

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

(2) *The steadfastness of Daniel.*

10 Now when Daniel knew that

through his mother, of the seed royal not only of Media, but also of Persia. There is but one Darius in Daniel. (See Dan. 9. 1.)

(4) Cyrus, with whose rise to power came fully into existence the Median-Persian, second of the world-empires (Dan. 2. 39; 7. 5). In Daniel's vision of this empire in "the third year of the reign of King Belshazzar" (Dan. 8. 1-4) the Median power of Darius is seen as the lesser of the two horns of the ram; the Persian power of Cyrus, under whom the Medo-Persian power was consolidated, as the "higher" horn which "came up last." Under Cyrus, who was prophetically named more than a century before his birth (Isa. 44. 28-45. 1-4), the return to Palestine of the Jewish remnant began (Ezra 1. 1-4). See Dan. 11. 2, marg. ref.

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the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

(3) *Daniel cast into the lions' den.*

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

a Cf.Esth.1.1

b Acts 24.

13-21;

1 Pet.4.12-16.

c Rev.13.15.

d Esth.1.19.

e Acts 20.

22-24.

f 1 Ki.8.29,

30,46-48;

Psa.5.7;

Jon.2.4.

g Dan.5.13.

h Psa.49.7.

i Psa.34.7,

19; 37.39,

40; 50.15;

Mt.27.43;

Col.1.13;

1 Thes.1.10;

2 Pet.2.9.

(4) *The delivering God.*

18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

(5) *The decree of Darius.*

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

B.C. 537.

a Cf.Dan.3.17.

b Miracles

(O.T.), vs.

16-23; Jon.2.

1-10.

(Gen.5.24;

Jon.2.1-10.)

c Heb.1.4,

note.

d Dan.4.1,

note,

e Cf.Dan.2.47;

3.28; 39. 4.

1-3,34,35.

f Cf.Rev.1.19.

g Times (of

the Gen-

tiles),

vs.1-27;

Rev.16.19,

(Lk.21.24;

Rev.16.19.)

h Cf.v.17.

i Jer.4.7 with

Jer.25.9.

j Ezk.17.3

with Ezk.17.

12.

k Dan.4.16,

34.

l A reference

to the three-

fold domin-

ion of the

second em-

pire, Media,

Persia,

Babylonia.

m.e. Lydia,

Babylonia,

Egypt, etc.

n Swiftness of

Alexander's

conquests.

o Cf.Dan.8.

22.

p A horn

symbolizes a

king.

Cf.Rev.17.

12.

CHAPTER 7.

Part IV. *The visions of Daniel* (Dan. 7. 1-12, 13). *The beast vision of Daniel.*

IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

(1) *The world-empire of Nebuchadnezzar.* (Cf. Dan. 2. 37, 38.)

4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

(2) *The world-empire of Media-Persia.* (Cf. Dan. 2. 39.)

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

(3) *The world-empire of Greece under Alexander.* (Cf. Dan. 2. 39; 8. 20-22; 10. 20; 11. 2-4.)

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

(4) *The Roman world-empire.* (Cf. vs. 23, 24; Dan. 2. 40-43.)

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

(5) *The ten kings (v. 24) and the "little horn" (vs. 24-27).* See v. 14, note.

8 I considered the horns, and, be-

1 The "sea" in Scripture imagery stands for the populace, the mere unorganized mass of mankind (Mt. 13. 47; Rev. 13. 1).

hold, there came up among them another ¹little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

(6) *The vision of the coming of the Son of man in glory.* (Cf. Mt. 24. 27-30; 25. 31-34; Rev. 19. 11-21.)

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his ^cthrone was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion

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taken away: yet their lives were prolonged for a season and time.

Scene in heaven before the coming of the Son of man in vs. 9-12.

13 I ^dsaw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, ²and they brought him near before him.

14 And there was given ³him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his ^ddominion is an everlasting dominion, which shall not pass away, and his kingdom ^ethat which shall not be destroyed.

(7) *The interpretation of the beast vision.*

15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great ⁴beasts, which are four, are four kings, which shall arise out of the earth.

¹ The vision is of the end of Gentile world-dominion. The former Roman empire (the iron kingdom of Dan. 2. 33-35, 40-44; 7. 7) will have ten horns (i.e. kings, Rev. 17. 12), corresponding to the ten toes of the image. As Daniel considers this vision of the ten kings, there rises up amongst them a "little horn" (king), who subdues three of the ten kings so completely that the separate identity of their kingdoms is destroyed. Seven kings of the ten are left, and the "little horn." He is the "king of fierce countenance" typified by that other "king of fierce countenance," Antiochus Epiphanes, Dan. 8. 23-25; the "prince that shall come" of Dan. 9. 26, 27; the "king" of Dan. 11. 36-45; the "abomination" of Dan. 12. 11 and Mt. 24. 15; the "man of sin" of 2 Thes. 2. 4-8, and the "Beast" of Rev. 13. 4-10. See "Beast" (Dan. 7. 8; Rev. 19. 20).

² This scene is identical with that of Rev. 5. 6-10. There the ascription of praise of the "kings and priests" (cf. v. 18, ref. a) ends with the words, "and we shall reign on the earth." Rev. 6. opens the "vexing" of Psa. 2. 5, introductory to setting the king on Zion (Psa. 2. 6; Rev. 20. 4). The vision (Dan. 7. 9-14) reverses the order of events as they will be fulfilled. Verse 13 describes the scene in heaven (cf. Rev. 5. 6-10) which, in fulfilment, preceded the events which Daniel sees in vision in vs. 9-12. The historic order will be: (1) The investiture of the Son of man with the kingdom (Dan. 7. 13, 14; Rev. 5. 6-10). (2) The "vexing" of Psa. 2. 5, fully described in Mt. 24. 21, 22; Rev. 6. 18. (3) The return of the Son of man in glory to deliver the "smiting" blow of Dan. 2. 45 (Dan. 7. 9-11; Rev. 19. 11-21). (4) The judgment of the nations and the setting up of the kingdom (Dan. 7. 10, 26, 27; Mt. 25. 31-46; Rev. 20. 1-6).

³ Dan. 7. 13, 14 is identical with Rev. 5. 1-7, and antedates the fulfilment of Dan. 2. 34, 35. Dan. 7. 13, 14 and Rev. 5. 1-7 describe the investiture of the Son of man and Son of David with the kingdom authority, while Dan. 2. 34, 35 describes the crushing blow (*Armageddon*, Rev. 16. 14, refs.) which destroys Gentile world-power, thus clearing the way for the actual setting up of the kingdom of heaven. Dan. 2. 34, 35 and Rev. 19. 19-21 are the same event.

⁴ The monarchy vision of Nebuchadnezzar (Dan. 2.) covers the same historic order as the beast vision of Daniel, but with this difference: Nebuchadnezzar saw

18 But the ^asaints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would ^bknow the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; ^cwhich devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and ^djudgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ^eten horns out of this kingdom are ten kings that shall arise: and ^fanother shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall ^gspeak great words against the most High, and shall wear out the saints of the

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most High, and ^hthink to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.

26 But the ⁱjudgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an ^jeverlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAPTER 8.

The ram and rough goat vision (Dan. 8. 1-27). (1) *The vision.*

IN the ^jthird year of the reign of king Belshazzar a ²vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan ⁱin the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulaï.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ^kram which had two horns: and the ^ltwo horns were

the imposing outward power and splendour of the "times of the Gentiles" (Lk. 21. 24; Rev. 16. 19), while Daniel saw the true character of Gentile world-government as rapacious and warlike, established and maintained by force. It is remarkable that the heraldic insignia of the Gentile nations are all beasts or birds of prey.

¹ The end of Gentile world-power. (1) In the beast vision of Daniel 7. the fourth beast (v. 7) is declared to be "the fourth kingdom," i.e. the Roman empire, the "iron" kingdom of Dan. 2. The "ten horns" upon the fourth beast (Roman empire), v. 7, are declared to be "ten kings that shall arise" (v. 24) answering to the ten toes of the image vision of Dan. 2. The ten kingdoms, covering the regions formerly ruled by Rome, will constitute, therefore, the form in which the fourth or Roman empire will exist when the whole fabric of Gentile world-domination is smitten by the "stone cut out without hands" = Christ (Dan. 2. 44, 45; 7. 9). (2) But Daniel sees a "little horn" rise up and subdue three of the ten kings (vs. 24-26). His distinguishing mark is hatred of God and of the saints. He is not to be confounded with the "little horn" of Dan. 8.—a prophecy fulfilled in Antiochus Epiphanes (Dan. 8. 9, note). In Rev. 13. additional particulars of the "little horn" of Dan. 7. are given (Rev. 13. 1, note).

² The eighth chapter gives details concerning the second and third world-kings: the silver and brass kingdoms of Dan. 2.; the bear and leopard kingdoms of Dan. 7., viz., the Medo-Persian and Macedonian kingdoms of history. At the time of this vision (Dan. 8. 1) the first monarchy was nearing its end. Belshazzar was the last king of that monarchy.

high; but one was higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed

¹ The "little horn" here is a prophecy fulfilled in Antiochus Epiphanes, B.C. 175, who profaned the temple and terribly persecuted the Jews. He is not to be confounded with the "little horn" of Dan. 7. who is yet to come, and who will dominate the earth during the great tribulation. See "The Beast," Dan. 7. 8; Rev. 19. 20, notes, and "The great tribulation," Psa. 2. 5; Rev. 7. 14, note. But Antiochus is a remarkable type of the Beast, the terrible "little horn" of the last days. Verses 24, 25 go beyond Antiochus and evidently refer to the "little horn" of Daniel 7. Both Antiochus and the Beast, but the Beast pre-eminently, are in view in verses 24, 25. That the "little horn" of Dan. 7. cannot be the little horn of Dan. 8. 9-13, 23, is evident. The former comes up among the ten horns into which the fourth empire (Roman) is to be divided; the little horn of Dan. 8. comes out of one of the four kingdoms into which the third (Grecian) empire was divided (v. 23), and in "the latter time" of the four kingdoms (vs. 22, 23). This was historically true of Antiochus Epiphanes. They are alike in hatred of the Jews and of God, and in profaning the temple. Cf. 7. 25 (the Beast) with 8. 10-12 (Antiochus).

² This passage (vs. 10-14) is confessedly the most difficult in prophecy, a difficulty increased by the present state of the text. Historically this was fulfilled in and by Antiochus Epiphanes, but in a more intense and final sense Antiochus but adumbrates the awful blasphemy of the "little horn" of Dan. 7. 8, 24, 25; 9. 27; 11. 36-45; 12. 11. In Daniel 8. 10-14 the actions of both "little horns" blend.

³ Seven times in Daniel the "desolation" is spoken of: (1) Of the sanctuary, 8. 13, fulfilled by Antiochus Epiphanes, B.C. 175-170. (2) Of the sanctuary, 9. 17, the condition in Daniel's time, when the Jews were in exile and the sanctuary desolate. (3) Generally, of the land, 9. 18, also referring to Daniel's time. (4) Of the sanctuary, 9. 26, fulfilled A.D. 70, in the destruction of city and temple after the cutting

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exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 ²And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

(2) The vision interpreted.

15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice be-

a v.21.

b v.22.

^c Antiochus Epiphanes came out of Syria, one of the "four notable" kingdoms into which Alexander's empire was divided.

^d Cf. Dan. 9. 27, where the Beast comes into view.

^e Or, holy one, idem, Dan. 4.13, 17

^f The theophanies. Dan. 10.18. (Gen.12.7; Rev.9.1.)

tween the banks of Ulai, which called, and said, "Gabriel, make this man to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20 The ram which thou sawest having two horns are the kings of Media and Persia.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first kingdom.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through this policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business;

off of Messiah (Lk. 21. 20). (5, 6, 7) Of the sanctuary, by the Beast, 9. 27; 11. 31; 12. 11. (Cf. Mt. 24. 15; Mk. 13. 14; 2 Thes. 2. 3, 8-12; Rev. 13. 14, 15.)

¹ Two "ends" are in view here: (1) historically, the end of the third, or Grecian empire of Alexander out of one of the divisions of which the little horn of verse 9 (Antiochus) arose; (2) prophetically, the end of the times of the Gentiles (Lk. 21. 24; Rev. 16. 14), when the "little horn" of Dan. 7. 8, 24-26, the Beast, will arise—Daniel's final time of the end (Dan. 12. 4, note).

and I was astonished at the vision, but none understood it.

CHAPTER 9.

Vision of the seventy weeks (vs. 1-27).

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

(1) Daniel's prayer and confession.

3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness belongs unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God belongs

mercies and forgivensesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the **Lord** our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the **Lord** our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the **Lord** watched upon the evil, and brought it upon us: for the **Lord** our God is righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people

¹ These are "weeks" or, more accurately, sevens of years; seventy weeks of seven years each. Within these "weeks" the national chastisement must be ended and the nation re-established in everlasting righteousness (v. 24). The seventy weeks are divided into seven = 49 years; sixty-two = 434 years; one = 7 years (vs. 25-27). In the seven weeks = 49 years, Jerusalem was to be rebuilt in "troublous times." This was fulfilled, as Ezra and Nehemiah record. Sixty-two weeks = 434 years, thereafter Messiah was to come (v. 25). This was fulfilled in the birth and manifestation of Christ. Verse 26 is obviously an indeterminate period. The date of the crucifixion is not fixed. It is only said to be "after" the threescore and two weeks. It is the first event in verse 26. The second event is the destruction of the city, fulfilled A.D. 70. Then, "unto the end," a period not fixed, but which has already lasted nearly 2000 years. To Daniel was revealed only that wars and desolations should continue (cf. Mt. 24. 6-14). The N.T. reveals, that which was hidden from the O.T. prophets (Mt. 13. 11-17; Eph. 3. 1-10), that during this period should be accomplished the mysteries of the kingdom of Heaven (Mt. 13. 1-50), and the out-calling of the Church (Mt. 16. 18; Rom. 11. 25). When the Church-age will end, and the seventieth week begin, is nowhere revealed. Its duration can be but seven years. To make it more violates the principle of interpretation already confirmed by fulfillment. Verse 27 deals with the last week. The "he" of verse 27 is the

are become a reproach to all that are about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

(2) *The seventy weeks of years.*

20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the **Lord** my God for the holy mountain of my God;

21 Yea, whiles I was speaking in prayer, even the man ^bGabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy ¹weeks are determined upon thy people and upon thy holy

^a Law (of Moses), vs. 8-13; Mt. 5. 17, 18. (Ex. 19. 1; Gal. 3. 1-29).

^b Dan. 8. 16.

^c Cf. Hos. 1. 9. The Jews, rejected, are "thy people," i.e., Daniel's, not Jehovah's, though yet to be restored.

city, to finish the transgression, and to make an end of sins, and to imake ^areconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, that ^bfrom the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall ^bMessiah be cut off, but ^cnot for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of ^dabominations he shall make it

^a B.C. 538.
^b Heb. kaphar, atonement.
^c See v. 24.
^d 33, note.
^e Christ (First Advent).
^f His
^g Sacrifice (propitiatory).
^h Zech. 13. 6, 7.
ⁱ (Gen. 4. 4; Heb. 10. 18.)
^j Lit. shall have nothing. Nothing, that is, which rightly was His.
^k The Beast vs. 26, 27; Dan. 11. 36-45. (Dan. 7, 8; Rev. 19. 20.)
^l Lit. unto the end wars and desolations are determined. Cf. Mt. 24. 6-14.
^m Lit. desolator or, word.
ⁿ Dan. 1. 7.
^o Dan. 8. 26; Rev. 19. 9.
^p Heb. great.
^q i.e. April.

desolate, even until the consummation, and that determined shall be poured upon the ^edesolate.

CHAPTER 10.

The vision of the glory of God.

TRAN

In the third year of Cyrus king of Persia a ^fthing was revealed unto Daniel, whose ^gname was called Belteshazzar; ^jand the thing was true, but the time appointed was ^klong: and he understood the vision, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all; till three whole weeks were fulfilled. *DANIEL MOURNS*

4 And in the four and twentieth day of the ^lfirst month, as I was by the side of the great river, which is Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a certain man

"prince that shall come" of verse 26, whose people (Rome) destroyed the temple, A.D. 70. He is the same with the "little horn" of chapter 7. He will covenant with the Jews to restore their temple sacrifices for one week (seven years), but in the middle of that time he will break the covenant and fulfil Dan. 12. 11; 2 Thes. 2. 3, 4. Between the sixty-ninth week, after which Messiah was cut off, and the seventieth week, within which the "little horn" of Dan. 7. will run his awful course, intervenes this entire Church-age. Verse 27 deals with the last three and a half years of the seven, which are identical with the "great tribulation" (Mt. 24. 15-28); "time of trouble" (Dan. 12. 1); "hour of temptation" (Rev. 3. 10). (See "Tribulation," Psa. 2. 5; Rev. 7. 14.)

¹ There is no word in the O.T. properly rendered *reconcile*. In A.V. the English word is found in 1 Sam. 29. 4; 2 Chr. 29. 24; Lev. 6. 30; 8. 15; 16. 20; Ezk. 45. 15, 17, 20; Dan. 9. 24, but always improperly: atonement is invariably the meaning. Reconciliation is a N.T. doctrine (Rom. 5. 10; Col. 1. 21, note).

² Three decrees concerning Jerusalem are recorded, that of Cyrus, B.C. 536 (Ussher), for the restoration of the "house of the **Lord** God of Israel" (2 Chr. 36. 22, 23; Ezra 1. 1-3); that of Darius (Ezra 6. 3-8, B.C. 521-486), and that of Artaxerxes in his seventh year (Ezra 7. 7, say, B.C. 458). Artaxerxes in his twentieth year, B.C. 444 (Hales, Jahn), 446 (A.V.), 454 (Ussher, Hengstenberg), gave permission for the rebuilding of the "city," i.e. "Jerusalem" (Neh. 2. 1-8). The latter decree is, obviously, that from which the "seven weeks" (49 years) run, unless by "the commandment to restore," etc., is meant the *divine decree* (Dan. 9. 23). In the present state of biblical chronology the date of the decree of Artaxerxes cannot be unanswerably fixed farther than to say that it was issued between 454 and 444 B.C. In either case we are brought to the time of Christ. Prophetic time is invariably so near as to give full warning, so indeterminate as to give no satisfaction to mere curiosity (cf. Mt. 24. 36; Acts 1. 7). The 434 years reckon, of course, from the end of the seven weeks, so that the whole time from "the going forth of the commandment to restore," etc., "unto the Messiah" is sixty-nine weeks of years, or 483 years.

³ Cf. Mt. 24. 15. The expression occurs three times in Daniel. In Dan. 9. 27 and 12. 11 the reference is to the "Beast," "man of sin"; (2 Thes. 2. 3, 4), and is identical with Mt. 24. 15. In Dan. 11. 31 the reference is to the act of Antiochus Epiphanes, the prototype of the man of sin, who sacrificed a sow upon the altar, and entered the holy of holies.

clothed in linen, whose cloins were girded with nne gold of Uphaz.

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the ^fprince of the kingdom of Persia withheld me one and twenty days: but, lo, ^fMichael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

¹ The spirit of prophecy here returns to that which more immediately concerned Daniel and his royal masters—the near future of the empire in which he was so great a personage. Four kings were yet to follow in Media-Persia. Then will come Alexander the “mighty king” of Grecia (v. 3). The division of Alexander’s empire into four parts (v. 4) as already predicted (Dan. 8. 22) is foretold. The troublous course of affairs in two parts of the disintegrated Alexandrian empire, Syria and Egypt, is then traced down to verse 20. Here Antiochus Epiphanes, the “little horn” of Chapter 8., occupies the vision down to verse 36. His pollution of the sanctuary is again mentioned. (Cf. Dan. 8. 9, note.) From verse 36 the interpretation is of the final “little horn” (Dan. 7. 8, 24-26). See Dan. 11. 35, note.

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15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me.

19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. *Courage*

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. *A friend*

21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

CHAPTER 11.

From Darius to the man of sin (2 Thes. 2. 3, 4), Dan. 11. 1-12. 13.

ALSO I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength

^a Cf. Rev. 1. 13.

^b The theophanies. Rev. 19. (Gen. 12. 7; Rev. 1. 9.)

^c Chrysolite. Cf. Ezk. 1. 16.

^d Cf. Ex. 3. 2-10; Isa. 6. 1-10; Rev. 1. 12-19.

^e vs. 10-15 introduce an angel. The theophany begins again at v. 16.

^f v. 20. The intimation is clear that as the holy angels are sent forth in behalf of the heirs of salvation, so demons are concerned in behalf of the world-system of Satan. (John 7. 7; Rev. 13. 8.)

^g v. 21: Dan. 12. 1; Jude 9; Rev. 12. 7.

^h Ahasuerus (Ezra 4. 6); Artaxerxes (Ezra 4. 7); and Darius called “Hystaspes” (Ezra 4. 24).

ⁱ Xerxes, who invaded Greece. B.C. 483-480.

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through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

6 And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

9 So the king of the south shall come into his kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

13 For the king of the north shall return, and shall set forth a multi-

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tude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.

18 After this shall he turn his face to the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

The “little horn” of Dan. 8.: Antiochus Epiphanes (to v. 35). (See Dan. 11. 2, note.)

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

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^a A reference to the tribute exacted of the son of Antiochus the Great by the Romans.

^b Alexander the Great, B.C. 332.

^c See Dan. 8. 9-8, 21, 22.

^d i.e. “south” of Palestine. Egypt is meant.

^e i.e. One of Alexander’s princes; historically Ptolemy Lagidæ.

^f Not the “king of the south” (Rev. 13. 1), added to whom Egypt was given, but the “king of the north” (v. 6), Seleucus, to whom Syria was given.

^g i.e. the descendants and successors of Ptolemy Lagidæ and Seleucus, and those very personages. The prediction was fulfilled in the reign of Berenice, daughter of Ptolemy Philadelphus, to Antiochus Theos, third king of Syria. B.C. 284-247.

^h Ptolemy Euergetes, brother of Berenice, who invaded Syria as described in v. 7-9.

ⁱ vs. 10-19, prophetic foreview of the wars of Egypt and Syria, Palestine and (v. 17) the battleground, the battlefield, B.C. 284-173.

^j Antiochus the Great, B.C. 198.

^k Probably a reference to the marriage of Cleopatra to an Egyptian king, Ptolemy Philometor.

^l i.e. of Greece.

^m i.e. Historically one of the Scipios: the power of Rome felt in the East for the first time.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall fore-cast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the *south* with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and *come* toward the south; but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have

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a Egypt.*b* Antiochus Epiphanes' second expedition against Egypt. Stopped by the mandate of Rome (v. 30), he turns against the Jews.*c* This is historic—the act of Antiochus Epiphanes. Mt. 24.15 refers to Dan. 12.11. See Dan. 9. 27, note.*d* e.g. the Maccabees. B.C. 168 and following.*e* The Beast. vs.36-45; Dan.12.11. (Dan.7.8; Rev.19.20.)

indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the 'abomination that maketh desolate.'

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the *time* of the end: because it is yet for a time appointed.

The end-time. The "little horn" of Dan. 7. (See Dan.11. 2, note.)

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the in-

¹ Here the prophetic foreview, having traced the history of the two parts of Alexander's empire which had to do with Palestine and the Jews, viz. Syria and Egypt, to the time of Antiochus Epiphanes, and having described his career, over-leaps the centuries to "the time of the end," when he of whom Antiochus Epiphanes was a type, the "little horn" of Dan. 7. 8, the "Beast out of the sea" of Rev. 13. 4-10, shall appear (cf. Dan. 7. 8, note). Prophecy does not concern itself with history as such, but only with history as it affects Israel and the Holy Land. Antiochus Epiphanes was insignificant as compared with historical personages whom the Bible does not mention, but he scourged the covenant people and defiled God's altar, thus coming into prophetic light. From verse 36 the "little horn" of Dan. 7. 8, 24-26 fills the scene. His prosperity lasts until "the indignation" (the "time of trouble" of Dan. 12. 1 and Mt. 24. 21) is accomplished (v. 36). This is parallel with Rev. 17. 10-14; 19. 19-21. Verses 37-45 supply details not mentioned in the N.T. The expression "God of his fathers" (v. 37) has been held to indicate that the "king" is an apostate Jew, but this does not accord with Dan. 9. 26, which was fulfilled by the Gentile armies of Rome. The "little horn" is an apostate, but from Christianity, not Judaism (cf. 1 John 2. 18, 19). Verses 38-45 describe his career. Substituting "the god of forces" (i.e. forces of nature) for the true God (vs. 38, 39), he soon presents himself as that god (cf. 2 Thes. 2. 3, 4). While his career lasts he is an irresistible conqueror (vs. 40-44). He establishes his palace in Jerusalem, probably at the time of his supreme act of blasphemous impiety (Dan. 9. 27; 12. 11; Mt. 24. 15; 2 Thes. 2. 4). From this time begins the great tribulation (Dan. 12. 1; Mt. 24. 21) which runs its course during the last half of Daniel's seventieth week, viz. three and one half years (Dan. 7. 25; 12. 7. 11; Rev. 13. 5). See Rev. 19. 20, note.

dignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his "palace between the seas in the glorious holy mountain;

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yet he shall come to his end, and none shall help him.

CHAPTER 12.

The great tribulation (Psa. 2. 5; Rev. 7. 14). (See Dan. 11.35, note.)

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, *such as never was since there was a nation even to that same time*: and at that time thy people shall be delivered, every one that shall be found written in the book.

The Resurrections (Job 19. 25; 1 Cor. 15. 52). (See Dan.11.35, note.)

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

The last message to Daniel.

4 But thou, O Daniel, shut up the words, and seal the book, *even to the time of the 2nd end*: many shall run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right

1 That is, Daniel's people, the Jews. Cf. Dan. 9. 15, 16, 20, 24; 10. 14.

2 The "time of the end" in Daniel. The expression, or its equivalent, "in the end" occurs, Dan. 8. 17-19; 9. 26; 11. 35, 40, 45; 12. 4, 6, 9. Summary: (1) The time of the end in Daniel begins with the violation by "the prince that shall come" (i.e. "little horn," "man of sin," "Beast") of his covenant with the Jews for the restoration of the temple and sacrifice (Dan. 9. 27), and his presentation of himself as God (Dan. 9. 27; 11. 36-38; Mt. 24. 15; 2 Thes. 2. 4; Rev. 13. 4-6), and ends with his destruction by the appearing of the *LORD* in glory (2 Thes. 2. 8; Rev. 19. 19, 20). (2) The duration of the "time of the end" is three and one half years, coinciding with the last half of the seventieth week of Daniel (Dan. 7. 25; 12. 7; Rev. 13. 5). (3) This "time of the end" is the "time of Jacob's trouble" (Jer. 30. 7); "a time of trouble such as never was since there was a nation" (Dan. 12. 1); "great tribulation such as was not from the beginning of the world . . . nor ever shall be" (Mt. 24. 21). The N.T., especially the Book of the Revelation, adds many details.

hand and his left hand unto heaven, and sware by him that liveth forever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not; then said I, O my Lord, what *shall be* the end of these *things*?

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and

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a A prophecy describing the moral state of the world from Daniel's day to the time of the end. Cf. Mt.13.24-30, 36-43, 47-49. *b* See Dan. 9. 27, note. *c* The Beast. Ezk.28.2-8. (Dan.7.8; Rev.19.20.) *d* i.e. of the 1260, 1290, and 1335 days.

none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the *abomination* *that maketh desolate* set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the *days*.

¹ Three periods of "days" date from the "abomination" (i.e. the blasphemous assumption of deity by the Beast, v. 11; Mt. 24. 15; 2 Thes. 2. 4): (1) Twelve hundred and sixty days to the destruction of the Beast (Dan. 7. 25; 12. 7; Rev. 13. 5; 19. 19, 20). This is also the duration of the great tribulation (cf. Dan. 12. 4, note). (2) Dating from the same event is a period of 1290 days, an addition of thirty days (Dan. 12. 11). (3) Again forty-five days are added, and with them the promise of verse 12. No account is directly given of that which occupies the interval of seventy-five days between the end of the tribulation and the full blessing of verse 12. It is suggested that the explanation may be found in the prophetic descriptions of the events following the battle of Armageddon (Rev. 16. 14; 19. 21). The Beast is destroyed, and Gentile world-dominion ended, by the smiting of the "Stone cut out without hands" at the end of the 1260 days, but the scene is, so to speak, filled with the debris of the image which the "wind" must carry away before full blessing comes in (Dan. 2. 35).

HOSEA was a contemporary of Amos in Israel, and of Isaiah and Micah in Judah, and his ministry continued after the first, or Assyrian, captivity of the northern kingdom (2 Ki. 15. 29). His style is abrupt, metaphorical, and figurative.

Israel is Jehovah's adulterous wife, repudiated, but ultimately to be purified and restored. This is Hosea's distinctive message, which may be summed up in his two words, Lo-ammi, "not my people," and Ammi, "my people." Israel is not merely apostate and sinful—that is said also; but her sin takes its character from the exalted relationship into which she has been brought.

The book is in three parts: I. The dishonoured wife, 1. 1-3. 5. II. The sinful people, 4. 1-13. 8. III. The ultimate blessing and glory of Israel, 13. 9-14. 9. The events recorded in Hosea cover a period of 60 years (Ussher).

CHAPTER 1.

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Part I. Israel Jehovah's dishonoured wife, repudiated but to be restored (Hos. 1. 1-3. 5).

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

(1) *The symbolic marriage: the birth of Jezreel.*

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of ^bJezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

(2) *The birth of Lo-ruhamah.*

6 And she conceived again, and

bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

(3) *The birth of Lo-ammi.*

8 Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said God, Call his name Lo-ammi: for ye are not ¹my people, and I will not be your God.

(4) *The future blessing and restoration of Israel.*

10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye are not my people, *there* it shall be said unto them, Ye are the sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

¹ "My people" is an expression used in the O.T. exclusively of Israel the nation. It is never used of the patriarchs, Abraham, Isaac, and Jacob. See Mt. 2. 6.

² "Israel" in Hosea means the ten tribes forming the northern kingdom as distinguished from "Judah" (the tribes of Judah and Benjamin) forming the southern kingdom which adhered to the Davidic family. (See 1 Ki. 12. 1-21.) The promise of verse 10 awaits fulfilment. See "Israel" (Gen. 12, 2, 3; Rom. 11, 26).

THE USE OF THE INDEX;

Its Value to the
Preacher, Sunday School Teacher, Evangelist, Christian Worker.

THE Index covers all of the editorial matter in the Scofield Reference Bible except the Introductions to the Books and the running Analysis which constitutes the new system of paragraphing, and which has been one of the most acceptable features of this Bible.

In arranging the Index the Editor, who is himself a preacher, has had largely in view the helping of preachers to sermonic material. Experience had taught him the need and the best way to meet the need.

These main features are prominent:—

(1) The suggestion of a theme. The demands upon the time of the modern minister are so various as to leave the mind, often, in some measure of distraction when the time comes for preparing the two inevitable sermons for the Lord's day, now so near.

It will be found that simply to go over the Index thoughtfully will afford a wealth of suggestion for topical, expository, and thematic sermons, from which the preacher may choose.

(2) The editorial notation to which the Index gives reference will often be found to suggest at once the *logical and biblical outline* which a sermon on that theme should follow, while the passages referred to in the note or summary will give both the background and a wealth of *biblical illustration*.

(3) But perhaps the best service of the Index to the Bible preacher is in the suggestion of *series of sermons* on the great themes of Scripture.

The experience of the great constructive ministers is conclusive that no other form of teaching so permanently interests congregations. They soon come to feel that they are "getting somewhere."

Take, for example, the central theme of the Bible—Christ. The Index will be found to refer to *one hundred and thirty-four* distinct lines of truth concerning Christ. From these may be selected series of sermon subjects which will enable the preacher to give connected studies of that supreme Person once a year through many years without repetition. And this is true of the Holy Spirit, as also of all the great words of the Bible.

And not the preacher only, but the Sunday School teacher, or Evangelist—indeed any Christian worker, will find the Index the open door to the mighty riches of the Bible.

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Daphne (Egypt)	11 - K 5	Ethan	2 - B 3
Daphne (Syria)	8 - E 3	Ethiopia (Cush)	1 - E 4; 7 - B 3; 8 - C 6
Decapolis	9 - C 3; 10 - E 3; 12 a - D 5	Euphrates, river	1 - F 2; 4 - E 1; 6 - F 1; 8 - F 3; 7 - D 2; 8 - E 3
Dedan	1 - E 3	Euxine Sea	1 - E 1; 7 - C 1; 8 - D 2; 10 - D 1
Deud (Busiris)	2 - A 3	Ezion Geber	2 - C 4; 4 - A 8; 6 - D 6
Derbe	10 - D 2	Fair Havens	2 - A 2
Dertosa	11 - D 3	Fifth Cataract	5 - C 3
Dibon	2 - C 3; 3 - C 5; 5 - C 5	Fik (Aphek)	2 - A 1
Dion	9 - C 4	First Cataract	5 a
Dioscurias	7 - D 1	Fish Gate	5 a
Dium	8 a - C 4	Fountain Gate	5 a
Docus	8 a - B 5	Fourth Cataract	2 - A 2
Dor (Dora)	3 - A 3; 4 - A 5	Gad	3 - C 4
Dora	8 a, 9 - A 3	Gadara (Mukes)	8 a; 9 - C 3; 12 a - D 5
Dothaim	8 a, B - A 4	Galatia	1 - E 2; 10 - D 2; 11 - K 4
Dothan	5 - B 4	Galilee	5, 8 a, 9, 12 a - B 3
Drangiana	7 - F 3	Galilee, Sea of	9 - C 3; 12 a - D 3
Dung Gate	5 a	Gallia	11 - C 2
Dur Kurigalgu	6 - J 4	Gallim (Beit Jala)	12 b - B 2
Dur Sharrukin	6 - H 2	Gamala	8 a - C 3
Dura (Adora)	8 a - A 6	Gangra	11 - K 3
Dyrrachium	11 - G 3	Gath	2 - C 3; 3, 5 - A 5; 4 - A 6
Ebal, Mount	3, 5, 9 - B 4	Gath-hepher	3, 5 - B 3; 12 a - B 4
Eboracum (York)	11 - C 1	Gaugamela	7 - D 2
Ecbatana (Achmetha, Hamadan)	1 - F 2; 6 - K 2; 6 - L 3; 7 - E 2; 8 - G 4	Gaulanitæ	8 a, 9 - C 3; 12 a - D 3
		Gaza	2 - C 3; 3, 9 - A 5; 4, 8 a - A 6; 5 b; 6 - D 5; 7 - C 2; 8 - D 4
		Gazara	8 a - A 5
		Geba (Gibeah, Jeba) (Judah)	5 b; 5 - B 5; 12 b - B 1

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Geba (Phoenicia)	4 - B 4	Hiddekel (Tigris), river	1 - F 2; 6 - H 3
Geba (Samaria)	8 a - B 4	Hierapolis (Nekhen)	2 - A 1
Gebal	6 - D 3	Hierapolis	10 - C 2
Gabar	3 - B 5	Hill of Moreh (Jeb. Duhy)	3 - B 3; 12 a - C 5
Gedor (Kh. Jedur)	3 - B 5; 12 b - A 3	Hinnom, Valley of (Gehenna)	44 a; 5 a; 9 b
Gedrosia	7 - F 3	Hippicus	9 b
Gehenna (Valley of Hinnom)	5 a	Hippos	8 a, 9 - C 3; 12 a - D 4
Gennesaret, Sea or Lake of	8 a - C 3; 12 a - D 4	Hispania	11 - B 3
Gerasa	9 - C 4	Hit	6 - II 4
Gerasenes (Kersa)	12 a - D 4	Hittites (Khatti)	1 - E 2; 2 - D 1; 6 - E 3
Gergessa	9 - C 3	Hizmeh (Beth-azmaveth)	12 b - B 1
Gerizim, Mount	3, 5, 8 a - B 4; 5 b	Holy of Holies	2 - B 1; b
Germania	11 - E 2	Holy Place (Tabernacle)	2 - B 1
Geshur	2, 5 - C 3; 4 - B 5	Hior, Mount	2 - C 3
Gethsemane	9 b	House of Lebanon	4 c
Gezer	2 - C 3; 3, 5 - A 5; 4 - A 6	Hunin (Beth-rehob)	12 a - D 1
Gibbethon	5 - B 5	Hydaspes (Choaspes) river	6 - K 4
Gibeah (Geba, Jeba)	12 b - B 1	Hyrcania	7 - E 2; 8 - H 3
Gibeah (Jeba)	12 b - A 1	Hyrcanian (Caspian) Sea	8 - G 2
Gibeon (el Jib)	3, 5 - B 5; 4 - B 6; 5 b; 12 b - B 1	Ibleam	3 - B 4
Gihon	4 a; 5 a	Ibleam (Wady Belameh)	2 - C 2; 12 a - C 5
Gilboa, Mount (Jeb. Fuku'a)	3, 5 - B 4; 4 - B 5	Ibleam Belameh	5 - B 3
Gilead	3, 5, 8 a - C 4; 4 - B 5	Iconium	7 - C 2; 10 - D 2; 11 - K 4
Gilgal	3, 5 - B 4; 3, 5 - B 5	Idumea	1 - E 2; 8 a, 9 - A 6
Gimso	2 - C 3	Ijon	3, 5 - C 2
Gimzo	5 - A 5	Ilyricum	1 - C 1; 10 - B 1; 11 - G 3
Cina	2 - C 2	India	7 - G 2
Guinaea	9 - B 4	Indian Ocean	7 - F 3
Gischala (el Jish)	9 - B 2; 12 a - C 2	Ionians (Javan)	1 - D 2; 7 - B 2
Golan	3 - C 3	Ipsus	8 - D 3
Gomer	1 - E 2; 6 - D 1	Iribid (Arbela)	12 a - C 4
Gophna	9 - B 5	Irakata	2 - D 1
Gordium	7 - C 1	Iron (Yarun)	3 - B 2; 12 a - C 2
Goshen	1 - E 2; 2 - A 3	Isuria	10 - D 2
Gosu (Cusae)	2 - A 5	Israel	5 - B 4; 6 - D 4
Gozan	6 - G 2	Issachar	3 - B 3
Great Sea, The (Mediterranean Sea)	1, 2, 3, 4, 5, 6, 7, 9, 10	Issus	7 - C 2
Greece (Achaia)	1 - D 2; 7, 10 - B 2	Ister, river	7 - B 1; 11 - H 3
Greek Empire	7	Italy	1 - C 1; 11 - F 3
Gubla	2 - C 1	Iturea	8 a, 9 - C 2
Gurgum	6 - E 2	Jabbok, river	3, 5 - C 4; 4 - B 5
Habor	8 - G 2	Jabesh-gilead	3 - C 4; 4 - B 5
Hadid	5 b; 5 - A 5	Jabneel	3 - A 5; 5 b
Haifa (Safed)	12 a - C 3	Jabneel (Yemma)	12 a - D 4
Halhul	3 - B 5	Jabneel (Jabneel)	5 - A 5
Halicarnassus	7 - B 2; 8 - O 3	Jacob's Well	3, 9 - B 4
Hall of Judgment	4 o	Jannia	8 a, 9 - A 5
Hall of Pillars	4 c	Janoah (Yanuh)	5 - B 2; 12 a - B 1
Halys, river	6, 10 - D 1; 7 - C 1	Janoah	3 - B 4
Hamadram (Ecbatana, Achmetha)	6 - L 3	Japhnia	3 - B 3; 12 a - B 4
Hamath	4, 7 - C 2; 6, 8 - E 3	Jarahmeelites	4 - A 7
Hammath	3 - C 3	Jarmuth (Yarmuk)	12 b - A 2
Hammom (Ain Hamul)	3 - B 2; 12 a - A 2	Jaudi	6 - E 2
Mananeel, Tower of	5 a	Javan (Ionians)	1 - D 2
Hanes	2 - A 4	Jaxartes, river	7 - F 1
Haphraim	12 a - B 5	Jazer (?)	3, 5, 8 a - C 5
Haphraim (Kh. Farrujeh)	12 a - A 5	Jeba (Geba, Gibeah)	12 b - B 1
Haran (Harran)	1 - E 2; 6 - F 2	Jeba (Gibeah)	12 b - A 1
Harod, Well of (Ain Jalud)	12 a - C 5	Jebel et Tor (Mount Tabor)	12 a - C 4
Harosheth (el Haritheyeh)	3 - A 3; 12 a - A 4	Jebel Fureidis (Herodium)	12 b - B 2
Hatnub	2 - A 5	Jebel Kurmul (Mount Carmel)	12 a - A 4
Hauran	5 - D 3	Jebel Musa	2 - C 4
Havilah	1 - F 3	Jebel Serbal	2 - B 4
Hazarmaveth	1 - F 4	Jehud	3 - A 4
Hazor (el Khurelbeh)	2, 3, 5, 8 a - C 2; 4 - B 4; 12 a - D 2	Jericho	3, 5, 8 a, 9 - B 5; 4 - B 6; 5 b
Hebrew Kingdom	4	Jerusalem (el Kuds)	1 - E 2; 2 - C 3; 3, 5, 8 a, 9 - B 5; 4 - B 6; 4 a; 5 a; 5 b; 6 - D 5; 7 - C 2; 8 - E 4; 9 b; 10 - E 3; 11 - L 5; 12 b - B 2
Hebron	2 - C 3; 4 - B 6; 5 b; 6 - D 5; 3, 5, 8 a, 9 - B 5	Jerusalem, environs of	12 b
Hecatompylos	7 - E 2; 8 - A 3	Jeshanah	5 - B 5
Helbon	4 - C 4; 5 - D 1	Jeshimon	3 - B 5
Heliopolis	7 - C 3; 8 - D 5; 11 - K 5	Jezreel	3 - B 3; 4 - B 5; 8 a - B 3
Hemesa	11 - L 5	Jezreel, valley of	3, 5 - B 3
Henen-seten (Hanes, Heracleopolis)	2 - A 4	Jogbehah	3 - C 4
Heraclea (Asia Minor)	7 - C 1	Jokneam (Tell Kilmun)	3 - B 3; 12 a - A 5
Heraclea (Italy)	11 - G 3	Joktan	1 - F 4
Heracleopolis	2 - A 4	Joppa	2 - C 2; 4 - A 5; 5, 8 a, 9 - A 4; 5 b; 7 - C 2; 10 - D 3; 11 - K 5
Hermon, Mount	3, 5, 9 - C 2; 4 - B 4	Jordan, river	3 - C 4; 4 - B 5; 5, 8 a - C 4; 5 b; 9 - C 2; 12 a - D 3
Hermonthis (Per-mont)	2 - A 1	Jotapata (Kh. Jefat)	9 - B 3; 12 a - B 4
Hermonthis (Shmun)	2 - A 5	Judea	8 a - B 5; 9 - A 6; 10 - E 3; 12 b - A 2
Hermus, river	10 - C 2	Judea, wilderness of	9 - B 6
Herod Antipas, Tetrarchy of	9 - C 4	Judah, kingdom of	3, 4 - B 6; 5 - B 5; 6 - D 5
Herod, Temple of	9 a	Judah, wilderness of	5
Herod's Palace	9 b	Juttah	3 - B 6
Herodium (Jebel Fureidis)	9 - B 5; 12 b - B 2		3 - B 6
Heropolis (Pithom)	2 - B 3		
Heshbon (Essebon)	2 - C 3; 3, 5 - C 5; 4 - B 6; 8 a - C 5		

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Kades (Kedes Naphthali)	12 a - D 2	Lycopolis (Saut)	2 - A 5
Kadesh	2 - D 1	Lydda	8 a, 9 - A 5; 10 - D 3; 11 - K 5
Kadesh Barnea	2 - C 3	Lydia	1 - D 2; 7 - B 2; 8 - C 3; 10 - O 2
Kafr Keuna (Cana)	12 a - C 4	Lyons (Lugdunum)	11 - D 2
Kaldi (Chaldæa)	6 - J 5	Lysanias, Tetrarchy of	9 - C 2
Kanah	3 - B 2; 12 a - B 1	Lystra	10 - D 2
Karkar	6 - E 3		
Karyet el-Enab (Kirjath-jearim)	12 b - A 2	Maacah	4 - B 4
Kedar	1 - E 2	Macedonia	1 - D 1; 7, 10 - B 1; 11 - H 3
Kedes	2 - C 2; 4 - B 4; 5 a - C 2	Machaerus	8 a - C 5; 9 - C 5
Kedes Naphtali (Kades)	3 - B 2; 12 a - D 2	Machir (Manasseh)	3 - D 3
Kefireh (Chephirah)	12 b - A 2	Machmas (Michmash, Mukhmas)	8 a - B 5; 12 b - B 1
Keir-et Tor	12 b - B 2	Madai	1 - F 2
Keilah (Kh. Kila)	5 - B 5; 5 b; 12 b - A 3	Madian	8 - D 5
Kenath	4 - C 5	Magdal (Mejdel)	9 - B 3; 12 a - D 4
Kenites	3, 4 - B 9	Magdalim	2 - C 2
Kerak (Tarichaeæ)	12 a - D 4	Magnesia	8 - C 3
Kerazeh (Chorazin)	12 a - D 3	Mahanaim	4 - B 5; 5 - C 4
Kersa (Gerasenes)	12 a - D 4	Makhadet Abarah (Beth-alara?)	9 - C 3
Kesla (Chesalon)	12 b - A 2	Makhadet Hajlah (Beth-alara?)	9 - B 5
Khatti (Hittites)	6 - E 3	Malaca	11 - C 4
Khurbet Adasch (Adasa)	12 b - B 1	Mallus	8 - E 3
Khurbet Aidel Ma (Adullam)	12 b - A 3	Malta (Melita)	1 - C 2
Khurbet Beit Mizza (Mozah)	12 b - A 2	Mannasch	3 - B 4; 3 - C 3
Khurbet Beit Sakaria (Beth-zacharias)	12 b - A 2	Mannai (Minni)	6 - H 1
Khurbet Farriyeh (Aphraim)	12 a - A 5	Maon	3, 4 - B 6
Khurbet Haiyoun (Ai, Ajia)	12 b - B 1	Marah	2 - B 4
Khurbet Hazireh (En Hazor)	12 a - C 2	Marakanda	7 - F 2
Khurbet Jedur (Gedor)	12 b - A 3	Marathon	7 - B 2
Khurbet Jefat (Jotapata)	12 a - B 4	Mare Germanicum	11 - D 1
Khurbet Kila (Keilah)	12 b - A 3	Mare Internum	11 - E 4
Khurbet Minieh (Capernaum)	12 a - D 3	Mareshah	3, 5 - A 5
Khurbet Tekua (Tekoa, Thecoe)	12 b - B 3	Marissa	9 - A 5
Khurbet um Toba (Netophah)	12 b - B 2	Marissa	8 a - A 5
Khurbet Umm el' Amud	12 a - A 2	Masada	8 a - B 6
Khurbet Zanua (Zanoah)	12 b - A 2	Maspha	8 a - B 5
Kidron, valley of	4 a; 5 a; 9 b	Massagetae	7 - F 1
Kidsha (Tripolis)	2 - C 1	Massilia	11 - E 3
Kingdom of Agrippa II	10 - E 3	Matiatus L.	7 - D 2
Kingdom of Antiochus	10 - D 2	Mauretania	11 - C 5
Kingdom of Israel	5	Mazaca	7 - C 2
Kingdom of Judah	5	Mazaca Caesarea	11 - K 4
Kingdom of Polemon	10 - E 1	Medeba	3, 5, 8 a - C 5; 4 - B 6
King's Pool	5 a	Media	1 - F 2; 7 - D 2; 8 - G 3
Kir	4 - B 6	Median Wall	6 - H 4
Kir of Moab	3 - C 6	Mediolanum (Milan)	11 - E 2
Kirieth (Kiriathqini)	5 - C 5	Mediterranean Sea (Great Sea)	8 - C 4; 10 - C 3
Kirjath-jearim (Karyet el-Enab)	3, 5 - B 5; 5 b; 12 b - A 2	Megiddo (Lejjun)	
Kirjath-sepher	3 - A 6	2 - C 2; 3, 5 - B 3; 4 - B 5; 6 - D 4; 12 a - A 5	
Kishon	3, 5 - B 3; 12 a - A 4	Mejdel (Magdala)	12 a - C 3
Kittim (Chittim, Cyprus)	1 - E 2; 6 - C 3	Melid	6 - F 1
Kolonich (Emmaus)	12 b - A 2	Melita (Malta)	1 - C 2; 11 - G 4
Kom (Ombo)	2 - A 1	Memphis (Noph)	1 - D 3; 2 - A 4; 6 - B 6; 7 - C 3; 8 - D 5; 11 - K 6
Kummeh	2 - A 2	Meroe	2 - A 2
Kummukh	6 - F 1	Merom, waters of	3 - C 2; 12 a - D 2
Kutha	6 - J 4	Meshech (Mushki)	1 - E 2; 6 - E 1
Lachish	2 - C 3; 3, 5 - A 5; 5 b	Mesopotamia (Aram-naharaim)	1 - F 2; 6 - G 2; 7 - D 2; 8 - F 3
Ladder of Tyre	3, 5, 8 a, 9 - B 2; 12 a - A 2	Michmash (Machmas, Mukhmas)	3, 5 - B 5; 4 - B 6; 5 b; 12 b - B 1
Lahman	3 - A 5	Midian	1 - E 3
Laish	2 - C 2	Migdal-el (Mujeidil)	3 - B 2; 12 a - C 1
Laish (Dan)	3 - C 2	Milan (Mediolanum)	11 - E 2
Lampsacus	8 - C 3	Miletus	10 - C 2
Laodicea (Asia)	10 - C 2	Minni (Mannai)	1 - F 2; 6 - H 1
Laodicea (Syria)	8 - E 3	Mitylene	10 - C 2
Lasea	10 - C 2	Mizpah (Neby Samwil)	3, 5 - B 5; 5 b; 12 b - B 2
Latopolis (Te-snet)	2 - A 1	Mizraim (Egypt)	1 - E 3; 2 - A 3
Laver (Tabernacle)	2 - B 1	Moab	2 - C 3; 4 - B 6; 5 b; 6 - D 5
Lebanon	3, 5 - C 2; 4 - B 4; 9 - B 2	Moabites	3 - C 6
Lebonah	3 - B 4	Modin	5 b; 8 a - B 5
Lehabim (Libya)	1 - D 2	Moeris, L.	2 - A 4
Leijun (Megiddo)	12 a - A 5	Moesia	11 - H 3
Leontes, river	9 - B 2	Moreh, Hill of (Jebel Duhy)	3 - B 3; 12 a - C 5
Leptis Major	11 - F 5	Mozah (Kh. Beit Mizza)	12 b - A 2
Libnah	5 - A 5	Muieidil (Migdal-el)	12 a - C 1
Libya (Lubim, Lehabim)	8 - C 4; 11 - H 5; 1 - D 2	Mukdes (Gadara)	12 a - D 5
Livias	9 - C 5	Mukhmas (Michmash, Machmas)	12 b - B 1
Lod	3, 5 - A 5; 5 b	Myra	10 - D 2
Londinium	11 - C 1	Mysia	10 - C 2
Lower Beth-horon (Beit' Ur et-Tahta)	12 b - A 1	Nabatæans	8 b - C 6
Lower City of Jerusalem	9 b	Nain	9 - B 3; 12 a - C 5
Lubim (Libya)	1 - D 2	Nairi	6 - H 1
Lugdunum (Lyons)	11 - D 2	Napata	2 - A 2
Letutia (Paris)	11 - D 2	Naphthali	3 - B 3
Luz (Beth-el, Beiting)	3 - B 5; 12 b - B 1	Naucratis	2 - A 3
Lycania	10 - D 2		
Lycia	8 - C 3; 10 - C 2; 11 - J 4		

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Nazareth (en Nasirah)	9 - B 3; 12 a - B 4	Philistia	5 - A 5; 5 b
Neapolis (Italia)	11 - F 3	Philistim	1 - E 2
Neapolis (Macedonia)	10 - B 1	Philistines	3 - A 5; 4 - A 6
Neballat	5 - B 5	Phoenicia (Phenice)	4 - B 4; 5, 8 a - B 2; 6 - D 4;
Nebo	5 - C 5		9 - B 3; 10 - E 3; 12 a - A 3
Nebo, Mount	2 - C 3; 3 - C 5	Phrygia	7 - B 2; 10 - C 2
Neby Samwil (Mizpah)	12 b - B 2	Phrygians	6 - B 1
Negeb	4 - A 7; 5 - A 6	Phut (Punt)	1 - F 4
Nekheb (Eleithyiaspolis)	2 - A 1	Pibeseth (Bubastis, Per Baste)	2 - A 3
Nekhen (Hieraconpolis)	2 - A 1	Pillars of Jachin and Boaz (Solomon's Temple)	4 b
Net (No-Amon, Thebes)	2 - A 1	Pirathon	3 - B 4
Netopha (Beit Nettif)	5 b; 12 b - A 2	Pisgah	3 - C 5
Netopha (Kh. um Toba)	12 b - B 2	Pisidia	10 - D 2
Nezib (Beit Nusib)	3 - A 5; 12 b - A 3	Pithom (Hieroopolis)	2 - B 3
Nicæa (Bithynia)	10 - C 1; 11 - J 3	Plain of Asochis (Sahel el Buttauf)	12 a - B 4
Nicæa (Italia)	11 - E 3	Plain of Esdrælon	12 a - B 5
Nicæa (Persia)	7 - F 2	Plain of Sharon	5 - A 4
Nicomœdeia	10 - C 1	Pontus	1 - E 1; 8 - E 2; 11 - L 3
Nicopolis (Emmaus, Amwas)	9 - B 5; 12 b - A 1	Pontus and Bithynia	10 - D 1
Nicopolis (Greece)	10 - B 2; 11 - H 4	Pontus Euxinus	11 - K 3
Nicopolis (Moesia)	11 - H 3	Pool of Bethesda	9 b
Nile, river	1 - E 3; 2 - A 4; 6 - B 6; 7 - C 3	Pool of Siloam	9 b
Niniveh	1 - F 2; 6 - H 2	Prophthasia	7 - F 2
Nippur	6 - J 4	Propontis	10 - C 1
Nisibis	6 - G 2; 7 - D 2; 8 - F 3	Prusa	11 - J 4
No-Amon (Net, Thebes)	1 - E 3; 2 - A 1	Psephinus	9 b
Nob	12 b - B 2	Ptolemaic Empire	8
Nola	11 - G 3	Ptolemais (Accho, Akka)	8 - D 4; 8 a, 9 - B 3;
Noph (Memphis)	1 - D 3; 2 - A 4; 6 - B 6	Punt (Phut)	10 - E 3; 11 - L 5; 12 a - A 3
Noricum	11 - F 2	Puteoli	1 - F 4
North Cloister (Temple of Herod)	9 a	Pyrenees	11 - F 8
Numidia	11 - E 4		11 - C 3
Oceanus Atlauticus	11 - A 2	Qui	6 - D 2
Ocnoparas, river	8 - E 3		
Olbia	11 - K 2	Rabbah	6 - D 5
Old Gate (Jerusalem)	5 a	Rabbah (Rabbath Ammon)	3, 5 - C 5; 4 - B 6
Olives, Mount of	9 b; 12 b - B 2	Rabbit	3 - B 4
Ombo (Kom)	2 - A 1	Rachel's Tomb	12 b - B 2
On (Heliopolis)	2 - A 3	Ragaba	8 a - C 4
Ono	3, 5 - A 4; 5 b	Ragau (Rages)	7 - E 2; 8 - H 3
Ophrah (et Taiyibeh)	3 - B 5	Rakka	6 - F 2
Opis (Upi ?)	6 - J 4	Ramah (Er Rameh)	3 - B 3; 12 a - C 3
Orchoe	7 - D 2	Ramah (Er Rans)	3, 5, 9 - B 5; 4 - B 6; 12 b - B 1
Orontes, river	2 - D 1; 6 - E 3; 10 - E 2	Ramah (Kamia)	12 a - B 2
Oxus, river	7 - F 1	Ramathem.	8 a - B 4
Oxyrhynchus	2 - A 4	Rameses	2 - A 3
Palmyra (Tadmor)	6 - F 3; 7 - C 2; 11 - L 5	Ramia (Ramah)	12 a - B 2
Pamphyllia	8 - D 3; 10 - D 2; 11 - K 4	Ramoth-gilead	3, 5 - C 4; 4 - B 5; 4 - C 5; 5 - D 1
Panium	8 - E 4	Raphan	8 a - D 3
Pannonia	11 - G 2	Raphia	2 - C 3; 6 - D 5; 8 - D 4
Panopolis	2 - A 5	Ravenna	11 - F 3
Paphagonia	10 - D 1	Red Sea	1 - E 3; 2 - C 5; 7 - C 3; 8 - E 6
Paphos	6 - C 3; 7 - C 2; 10 - D 3; 11 - K 5	Regensburg (Castra Regina)	11 - F 2
Paran, wilderness of	2 - B 3; 4 - A 7	Rephaim, valley of	12 b - B 2
Parthia	1 - G 2; 7 - E 2; 8 - H 11	Reuben	
Patara	10 - C 2	Rezeph	3 - C 5
Pathros	1 - E 3	Rhaetia	6 - F 3
Pathrusim	1 - E 3	Rhegium	11 - E 2
Patmos	10 - C 2	Rhodes	1 - C 2; 11 - H 4
Pella (Macedonia)	7 - B 1	Rhyndacus, river	11 - E 1
Pella (Palestine)	8 a, 9 - C 4; 10 - E 3; 11 - L 5	Riblah	10 - C 2
Pelusium (Sin)	2 - B 3; 7 - C 2; 8 - D 4	Rimmon (Rumimuneh)	4 - C 3; 6 - E 3
Pentapolis	11 - H 5	Rock Rimmon	12 a - B 4
Per Baste (Bubastis, Pibeseth)	2 - A 3	Roman Empire	3 - B 5
Peræa	9 - C 4	Rome	11
Perga	10 - D 2	Royal Cloister (Temple)	1 - C 1; 11 - F 3
Pergamos	10 - C 2	Rubute	9 a
Pergamum	7 - B 2; 8 - C 3	Rummuneh (Rimmon)	2 - C 3
Permont (Hermontthis)	2 - A 1		12 a - B 4
Persepolis	1 - G 2; 7 - E 3; 8 - H 4	Saba	1 - F 4
Persia	1 - G 2; 7 - E 2; 8 - H 5	Sacoh	3 - A 6
Persian Empire	7	Safed (Haifa)	12 a - C 3
Persian Gulf	6 - K 5; 7 - E 3; 8 - G 5	Sahel el Buttauf (Plain of Asochis)	12 a - B 4
Persian Province of Judah	5 b	Sais (Sau)	2 - A 3; 7 - C 2
Perusia	11 - F 2	Salamis (Cyprus)	8 - D 3; 10 - D 2; 11 - K 4
Pessinus	7 - B 2; 10 - D 2; 11 - K 4	Salamis (Greece)	7 - B 2
Petra (Sela)	4 - B 7; 6 - D 5; 7 - C 2; 8 - E 4; 11 - L 5	Salcan	4 - C 5
Pharpar	5 - D 1	Salim.	9 - B 4
Phasaelis (Jerusalem)	9 b	Salmone, cape	10 - C 2
Phasaelis (Judea)	9 - B 4	Salome	11 - F 3
Phasaelis (Lycia)	7 - B 2; 8 - D 3	Salt Sea (Lake Asphaltitis, Sea of the	
Phasis	7 - D 1	Arabah)	3, 4, 5, 9 - B 6; 5 b
Phœnicia (Phœnicia)	8 a - B 2; 12 a - A 3	Samaga	8 a - C 5
Philadelphia (Ammon)	8 a, 9 - C 5	Samal	6 - E 2
Philadelphia (Asia)	10 - C 2		
Philippi	8 - B 2; 10 - B 1; 11 - H 3		

THE INDEXED ATLAS TO THE HOLY BIBLE.

Samaria (city)	3, 5 - B 4; 5 b; 6 - D 4; 7 - C 2; 10 - E 3	Susiana	.	.	1 - F 2; 7 - D 2
Samaria (country)	5, 8 a, 9 - B 4; 5 b	Sychar	.	.	9 - B 4
Samos	7 - B 2; 8 - C 3; 10 - C 2; 11 - J 4	Sychem	.	.	9 - B 4
Samothracia	.	Syene	.	.	2 - A 1; 8 - D 6
Sangarius, river	.	Syracuse	.	.	1 - C 2; 11 - G 4
Sarah (Zorah)	12 b - A 2	Syria (Aram)	1 - E 2; 9 - B 2; 8 - E 4; 7 - C 2;	8 - E 4; 10 - E 2; 11 - L 5	
Sardica	11 - H 3	Syrian Desert	.	.	6 - F 5
Sardinia	11 - E 3	Syrians	.	.	3 - C 2
Sardis	1 - D 2; 7 - B 2; 8 - C 3; 10 - C 2	Taanach	.	.	3, 5 - B 3; 4 - B 5
Sarepta (Zarephath)	9 - B 2	Taannah Shiloh	.	.	3 - B 4
Sarmatia	11 - J 1	Tabernacle (Plan of)	.	.	2 - B 1
Sau (Sais)	2 - A 3	Tabor, Mount (Jeb. et Tor)	3, 5, 9 - B 3; 12 a - C 4	4 - C 3; 6 - F 3	
Saut (Lycopolis)	2 - A 5	Tadmor (Palmyra)	.	.	2 - B 3
Scodra	11 - G 3	Tahpanhes (Daphnae)	.	.	2 - B 3
Scythians	1 - E 1	Tanis (Zoan)	.	.	2 - A 3; 7 - C 2; 8 - D 4
Scythopolis (Beth-shean, Beth-san)	8 a, 9 - B 4	Taphon	.	.	8 - D 4
Sea of Chinneroth (Chinnereth)	3, 5 - C 3; 4 - B 5	Tarichae (Kerak)	.	.	8 a - A 5
Sea of Galilee	9 - C 3; 12 a - D 3	Tarshish	.	.	1 - A 2
Sea of Gennesaret	8 a - C 3; 12 a - D 4	Tarsus	6, 10 - D 2; 7 - C 2; 8 - E 3; 11 - K 4	7 - E 3	
Sea of the Arabah (Salt Sea)	5 - B 6	Taruana	.	.	6 - C 2
Sebaste	11 - L 5	Taurus, Mount	.	.	10 - D 2
Second Cataract	2 - A 2	Tavius	.	.	2 - A 1
Seffurieh (Sephoris)	12 a - B 4	Tbot (Apollinopolis)	.	.	
Seir, Mount	2 - C 3; 4 - B 7	Tekoa (Theco, Kh. Tekua)	3, 5, 8 a - B 5; 4 - B 6; 5 b; 12 b - B 3	5 - B 5; 12 b - B 3	
Sela (Petra)	4 - B 7; 6 - D 5; 7 - C 2; 8 - E 4	Tekoa, wilderness of	.	.	
Selbit (Sha'albim)	12 b - A 1	Tell el-Amarna (Akhet-Aton)	.	.	2 - A 5
Seleucia (Cilicia)	8 - D 3	Tell el Kady (Dan)	.	.	12 a - D 1
Seleucia (Gaulanitis)	8 a - C 3	Tell Hum (Capernaum)	.	.	12 a - D 3
Seleucia (Syria)	8 - E 3; 10 - E 2	Tell Keimun (Jokneam)	.	.	12 a - D 3
Seleucid, Empire	8	Temple (Jerusalem)	.	.	9 b
Semachonitis, lake (B. el Kueh)	9 - C 2; 12 a - D 2	Temple of Herod	.	.	9 a
Sepharvaim 'Sippar'	6 - H 4	Temple of Meah	.	.	5 a
Sephoris	8 a, 9 - B 3	Tentyra (Enet, Chenoboskion)	.	.	2 - B 5
Sephoris (Seffurieh)	12 a - B 4	Tepyē (Aphrodisiopolis)	.	.	2 - A 4
Sesamus	7 - C 1	Teredon	.	.	7 - D 2
Sha'albim (Selbit)	3 - A 5; 12 b - A 1	Te-snet (Latopolis)	.	.	2 - A 1
Shaaraim	3 - B 5	Tetrarchy of Herod Antipas	.	.	9 - B 3
Shamir	3 - A 6	Tetrarchy of Lysanias	.	.	9 - C 2
Sharon, Plain of	4 - A 5; 8 a, 9 - A 4	Tetrarchy of Philip	.	.	9 - C 2
Shasu	5 - A 4	Thamnatha	.	.	8 a - B 4
Sheba	2 - B 3	Thapsacus (Thapsah)	.	.	6 - E 3; 7 - C 2
Shechem 2 - C 2; 3, 5, 8 a - B 4; 4 - B 5; 5 b; 6 - D 4	5 a	Thebes (Net, No-Amon)	7 - C 3; 8 - D 5; 2 - B 6	3 - B 4; 4 - B 5	
Sheep Gate (Jerusalem)	5 a	Thebez	.	.	12 b - B 3
Shephelah	8 a; 9 - A 5	Thecoe (Tekoa, Kh. Tekua)	.	.	
Shetet (Crocodilopolis)	2 - A 4	Theodosia	.	.	11 - L 2
Shihon (Ain Sha'in)	12 a - C 4	Theodosiopolis (Carana)	.	.	7 - D 1
Shiloh	3, 5 - B 4; 4 - B 5	Thessalonica	.	.	10 - B 1; 11 - H 3
Shinar	1 - F 2; 6 - J 5	Thessaly	.	.	7 - B 2; 10 - B 2
Shittim	3, 5 - C 5	Third Cataract	.	.	2 - A 2
Shmun (Hermopolis Magna)	2 - A 5	Thospitis, lake	.	.	7 - D 2
Shocho	5 - A 5	Thrace	.	.	1 - D 1; 7 - B 1; 10 - C 1
Shunem	3 - B 3; 4, 12 a - B 5	Thracia	.	.	8 - C 2; 11 - H 3
Shur, wilderness of	2 - B 3	Throne Porch (Temple)	.	.	4 c
Shusan (Susa)	1 - F 2; 6 - K 4; 7 - D 2	Thyatira	.	.	10 - C 2
Sicilia	11 - F 4	Tiberias (Tubariya)	.	.	9 - C 3; 12 a - D 4
Side	8 - D 3	Tibnah (Timnah)	.	.	12 b - A 2
Sidon (Zidon, Siduna)	1 - E 2; 4 - B 4; 5 - B 1; 6 - D 4; 7 - C 2; 8 - E 4; 10 - E 3	Tigris (Hiddekel), river	1 - F 2; 6 - H 3; 7 - D 2; 8 - F 3	3 - A 5; 12 b - A 2	
Sidonians	3 - B 2	Timnah (Tibnah)	.	.	3 - B 5
Siduna (Sidon)	2 - C 2	Timnath-serah	.	.	6 - E 3
Siloam, pool of	9 b	Thapsah (Thapsacus)	.	.	3, 5 - B 4
Simeon	3 - A 6	Tirzah	.	.	3 - C 3; 4 - B 5
Sin (Pelusium)	2 - B 3	Tob	.	.	8 - C 4
Sin, wilderness of	2 - B 4	Toletum	.	.	11 - C 4
Sinai	1 - E 3	Tolosa	.	.	11 - D 3
Sinai, Mount (Horeb)	2 - C 4	Tower of Hananeel	.	.	5 a
Sinai Peninsula	6 - C 6	Trapezus	.	.	7 - O 1; 11 - L 3
Snopē	7 - C 1; 8 - E 2; 10 - E 1; 11 - L 3	Tridentum	.	.	11 - F 2
Sippar (Sepharvaim)	6 - H 4	Tripolis (Kidsha)	2 - C 2; 8 - E 4; 10 - E 3	10 - C 2	
Sittace	7 - D 2	Troas	.	.	10 - C 2
Smyrna	8 - C 3; 10 - C 2; 11 - J 4	Troglylum	.	.	12 a - D 4
Socoh	3 - A 5; 5 - B 6	Tubal (Tabal)	.	.	8 a - C 3
Sogdiana	7 - F 2	Tubariya (Tiberias)	.	.	2 - A 5
Solomon's Palace	4 a, 4 c	Tubieni	.	.	2 - D 1
Solomon's Porch (Temple)	9 a	Tu-Kaw (Antaeopolis)	.	.	6 - H 1
Solomon's Temple	4 a, 4 b, 4 c	Tunip	.	.	6 - H 1
Sorek	5 - A 5	Turuspa (Van)	.	.	7 - C 2
Sorek, valley of (Wady es Sarar)	12 b - A 2	Tyana	.	.	7 - C 2
South-west Hill (Jerusalem)	4 a	Tyre (es Sur) 1 - E 2; 3, 5, 8 a - B 2; 4 - B 4; 6 - D 4;	7 - C 2; 8 - D 4; 9 - B 2; 10 - E 3; 11 - L 5; 12 a - B 1		
Spain	1 - A 2	Tyropoean Valley	.	.	9 b
Sparta	7 - B 2; 11 - H 4	Ulatha	.	.	9 - C 2
Speas Artemidos	2 - A 5				
Straton's Tower (Cesarea)	8 a - A 3; 9 - A 4				
Sumuri	2 - C 1				
Surri (Tyre)	2 - C 2				
Susa (Shushan)	1 - F 2; 6 - K 4; 7 - D 2				

THE INDEXED ATLAS TO THE HOLY BIBLE.

Unki	.	.	.	6 - E 2	Well of Haroet	.	3 - B 3
Upi (Opis?)	.	.	.	6 - J 4	West Cloister (Temple)	.	9 a
Upper Beth-horon (Beit' Ur el Foka)	.	.	12 b - A 1	Wilderness of Judaea	.	9 - B 6	
Upper City of Jerusalem	.	.	9 b	Wilderness of Judah	.	3 - B 6	
Ur	.	.	1 - F 2	Wilderness of Paran	2 - C 4; 4 - A 7	2 - B 3	
Urantu	.	.	6 - H 1	Wilderness of Shur	.	2 - B 4	
Urmia, lake	.	.	6 - I 1	Wilderness of Tekoa	5 - B 5; 12 b - A 3	2 - C 3	
Urtas (Etam)	.	.	12 b - B 3	Wilderness of Zin	.	2 - C 1	
Uruk (Erech)	.	.	6 - K 5				
Utica	.	.	11 - F 4				
Valentia	.	.	11 - D 4; 11 - D 3	Xanthus	.	7 - C 2	
Valley Gate	.	.	5 a	Yalo (Ajalon)	.	12 b - A 1	
Valley of Cedron	.	.	9 b	Yanuah (Janoah)	.	12 a - B 1	
Valley of Elah	.	.	8 a - A 5	Yarmuth (Jarmuth)	.	12 b - A 2	
Valley of Hinnom (Gehenna)	.	.	4 a; 5 a; 9 b	Yarun (Iron)	.	12 a - C 2	
Valley of Jezreel	.	.	2, 5 - B 3	Yemma (Jabneel)	.	12 a - D 4	
Valley of Kidron	.	.	4 a; 5 a	York (Eboracum)	.	11 - C 1	
Valley of Rephaim	.	.	12 b - B 2	Zadracarta	.	7 - E 5	
Valley of Sorek (Wady es Sarar)	.	.	12 b - A 2	Zanach	.	3 - A 5; 2 - A 6; 5 b	
Yanah lake	.	.	6 - H 1	Zanach (Kh. Zanua)	.	12 b - A 2	
Vaa (Turuspa)	.	.	6 - F 2	Zarephath (Sarepta)	.	3, 5 - B 2; 9 - B 3	
Verona	.	.	11 - E 2	Zariaspia (Bactra)	.	7 - F 2	
Vienna (Vienne)	.	.	11 - G 2	Zebulon	.	3 - B 3	
Vienna (Vindolona)	.	.	11 - E 2	Zemaraima	.	3 - C 5	
Vienne (Vienna)	.	.	11 - G 2	Ziklag	.	3, 4 - A 6	
Vindobona (Vienna)	.	.	11 - G 2	Zin, wilderness of	.	2 - C 3	
Wady en Nar	.	.	12 b - B 2	Zion (City of David)	.	5 a	
Wady es Sarar (Valley of Sorek)	.	.	12 b - A 2	Ziph	.	4, 5 - B 6	
Wady Halfa	.	.	2 - A 1	Zoan (Tanis)	.	2 - A 3	
Waters of Merom	.	.	3 - C 2; 12 a - D 2	Zoba	.	4 - C 4	
Wawat	.	.	2 - A 1	Zorah (Sarah)	.	3 - A 5; 12 b - A 2	



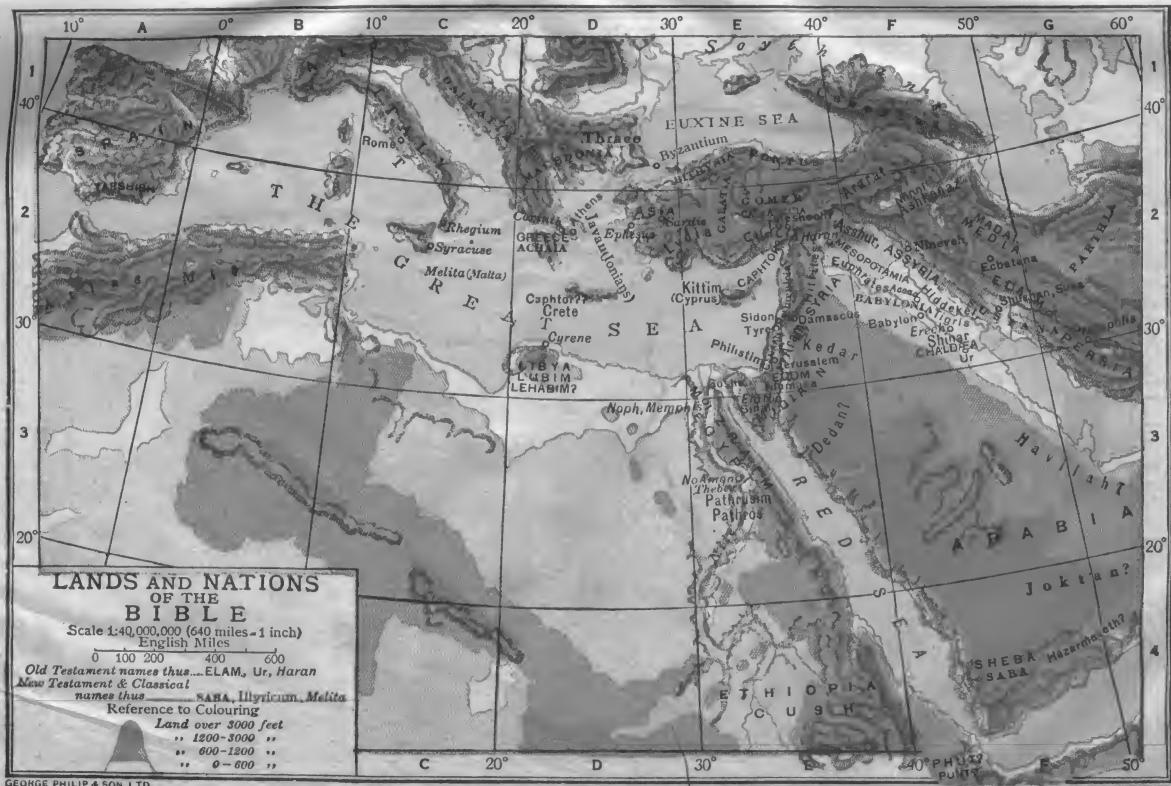


Plate I.

LANDS AND NATIONS OF THE BIBLE

Scale 1:40,000,000 (640 miles - 1 inch)
English Miles

English Miles

Old Testament names thus... ELAM, Ur, Haran
New Testament & Classical
names thus SARA, Illicium, Melita

Reference to Colourings

Land over 1000

Land over 3000 ft.

.. 1200-3000
600-1800

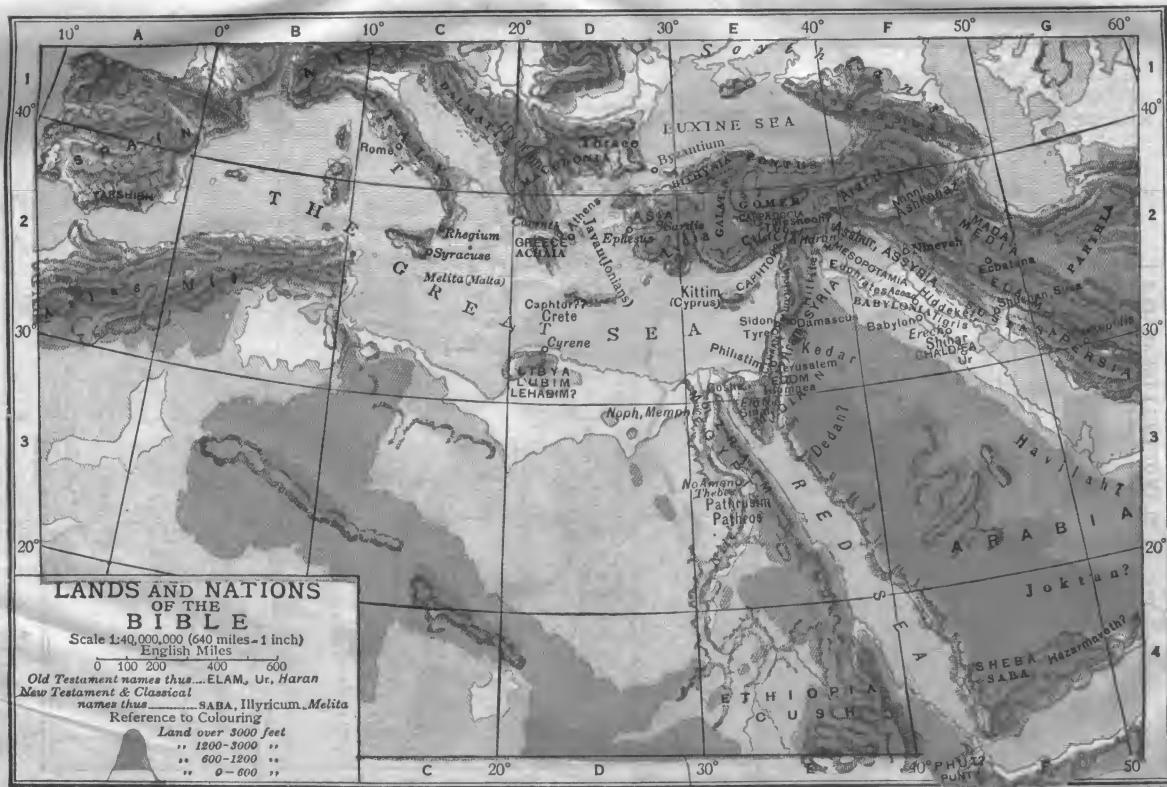
.. 600-1200 ..

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Plate 1.

3 - B 3
9 a
9 - B 6
3 - B 6
2 - C 4; 4 - A 7
2 - B 3
2 - B 4
5 - B 5; 12 b - B 3
6 - C 6



With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart.**

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD with my whole heart ; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD with my whole heart , in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him with my whole heart .

(Psa 119:10 KJV) With my whole heart have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe with my whole heart .

(Psa 119:58 KJV) I entreated thy favour with my whole heart : be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts with my whole heart .

(Psa 119:145 KJV) KOPH. I cried with my whole heart ; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee with my whole heart : before the gods w ill I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto me *with her whole heart* , but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart .

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Christian Conversions - According to the Bible - Can NEVER be forced .

Any Conversion to Christianity which would be "Forced" would NOT be recognized by God. It is in His True and KIND nature, that those who come to Him and choose to believe in Him, must come to Him OF THEIR OWN FREE WILL .

**Don't Let anyone tell you that Christians support
Forced Conversions.**

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

The right to join together and express one's belief

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days ⁱ.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offereing help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that “He” is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself “Christ” will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason , God is going to give them what they want. Those people will have 1) a world without God, but where 2) a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those “who have wisdom” will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number “six” [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called “ *Jesus is coming* ” and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \\ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

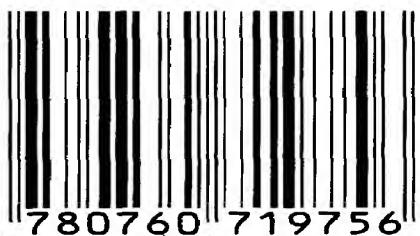
It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to “not make a choice”. For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a “deception”, the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

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Individual
Human Branding

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death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that all sins separates us from God , even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – unwilling

اسهام اسفار العهد المجددة وعدد اصحابها

النجيل متى

الاصحاح الاول

اكتاب ميلاد يسوع المسيح ابن داود ابن ابرهيم^{٢٠} ابرهيم ولد اسحق. واسحق ولد يعقوب. وبغوب ولد بهودا واحونة. ويهودا ولد فارص وزارح من ثاماس. وفارص ولد حصرون. وحصرون ولد ارام. وارام ولد عميناداب. وعميناداب ولد نحشون. ونحشون ولد سلمون. وسلمون ولد بوعز من راحاب. وبوعز ولد عويد من راعوث. وعويد ولد يسى^{٢١}. ويسى ولد داود الملك. وداود الملك ولد سليمان من التي لاوربا^{٢٢}. وسلامان ولد رحبعام. ورحبعام ولد ايها. وايها ولد آسا. وآسا ولد بهوشافاط. وبهوشافاط ولد بورام. وبورام ولد عزّيَا^{٢٣}. وعزّيَا ولد يواثام. ويواثام ولد احاز. واحاز ولد حزقيا^{٢٤}. وحزقيا ولد منسى. ومنسى ولد آمون. وآمون ولد يوشيا^{٢٥}. ويوشيا ولد يكينا في اخونة عند سبي بابل. وبعد سبي بابل يكينا ولد شا^{٢٦} النبييل. وشا^{٢٦} النبييل ولد زربابل^{٢٧}. وزربابل ولد ابيهود. وابيهود ولد الياقيم. والياقيم ولد عازور^{٢٨}. وعاذور ولد صادوق. وصادوق ولد اخيم. واخيم ولد آبود^{٢٩}. وآبود ولد آليعازر. وآليعازر ولد متنان. ومتنان ولد يعقوب^{٣٠}. ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي يُدعى المسيح^{٣١}. فجميع الاجيال من ابرهيم الى داود اربعة عشر جيلاً. ومن داود الى سبي بابل اربعة عشر جيلاً. ومن سبي بابل الى المسيح اربعة عشر جيلاً

١٨ اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امة مختطوبة ليوسف قبل ان يجتمعوا وجدت حبلى من الروح القدس^{٣٢} في يوسف رجلاًها اذ كان باراً ولم يشأ ان يشهرها اراد مخليتها سرّاً^{٣٣}. ولكن فيما هو متذكر في هذه الامور اذا ملاك الرب قد ظهر له في حلمٍ فاثلاً يا يوسف ابن داود لا يخفى ان تأخذ مريم امرأتك. لأن الذي حُبِلَ به فيها هو من الروح القدس^{٣٤}. فستلِد ابناً وتدعوه اسمه يسوع. لانه يخلاص شعبه من خططيتهم^{٣٥} وهذا كله كان لكي يتم ما قبل من الرب بالنبي الفائل^{٣٦}. وهوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره الله معنا

٣٧ فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته^{٣٨} ولم يعرفها حتى ولدت ابتها البكر. ودعوا اسمه يسوع

الاصحاح الثاني

١ ولما ولد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

كتاب
لیمان نازه
خداوند و راننده ما
عیسی مسیح
که از لسان اصلی یونانی
بنارسی
ترجمه کرده
افضل الفضلا المیسیحیه
هنری مارتین کشیس انگلیسی ایست

که در دارالسلطنت لندن محرر و مطبوع
با عانت مجمع مشهور به بیبل سویتی
کرده سیم بدار الطباعه بندۀ کمترین ریچارد واطس
انگلیسی مطبوع گردید

۱۸۳۷

میسیحیه

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Scofield had a mind of his own. He was not afraid to study the Word of God, and to find out what it actually said.

That upset some people in his day. That also upsets some people today.

Scofield proclaimed that God actually existed, God actually loved people, God's promises could be trusted, the Bible was accurate, and that prophecies predicted would occur. Maybe to have faith in those things now...is not so hard. Scofield believed in the importance of the Jewish people. Whatever their role is in the final days, it is up to them to understand this. Christians should encourage and offer help when possible.

Scofield reminded Christians of the importance of being Pro-Israel and Pro-Justice, at the time when Many parts of Europe did not yet even have democracies. Many were still monarchies. [The views attributed to Scofield were laid out EARLIER in the book [Jesus is Coming](#), by Blackstone ([Free PDF Online](#)) which actually DID explain the Rapture, (ascension) and documented its coming occurrence, not in secret but the standard Rapture view written *in the 1800s - from the Bible, page after page, verse after verse - see for yourself*.].

But Scofield wrote about the importance and legitimacy of Israel, and of the State of Israel, **before** it was re-founded in 1948, as the Bible predicted. When Scofield released this edition, it was only 1917. At that time, World War I was over, World War II had not begun, and the British monarchy was in the process of giving 79% of the Palestine Mandate [promised to Israel] over to the Arabs, which would result in the formation of Jordan, on land promised to Israel. The next Palestinian state (being formed now), will be in the actual Biblical area of Judea, Samaria and Galilee.

Scofield upset people because he believed in the Rapture, and because he believed in the ability of Christians to interpret the Bible **for themselves** with the help of the Holy Spirit. Whatever you believe about the Bible, **You** are responsible for that. So it is important to know what to believe for sure. No one is going to get a pass or be excused, because "I believed it because my bishop told me". Scofield's perspective meant that there was no need for a hierarchy of priests or Cardinals to insist on their "official" interpretation of the Holy Scriptures. Of course, the Roman Church still has a view of the End Times, which favors its princes. It sees itself on earth, navigating through challenging times, helping a "Christ" who is likely to be on the side of forcing all mankind to take the mark on their right hand or forehead, which is Biblically warned against.

The Roman Catholic view of the End Times is one of cooperation with the Globalist super-state. Islam affirms its past worldview often that it may erase Jews and those who do not submit to the Zone-of-Islam. Others religions also have views. They cannot all be right. And they cannot all be reconciled. Only one will be accurate and correct. Those who seek truth and God with **all their Heart**, and ask God to help them, will find it. Scofield did not work by himself. He had the help of other men of God, several of whom were scholars and heads of Seminaries. These days, **few** seminaries advocate an actual rapture, or taking the Bible *literally*, even when it can save their soul. Seminaries have given in to the politics of the dollar, and have much too much at stake in academics, funding, and scholarships. These snares often prevent truth seeking. Be sure that you do not allow yourself, to substitute comfort, for truth.

